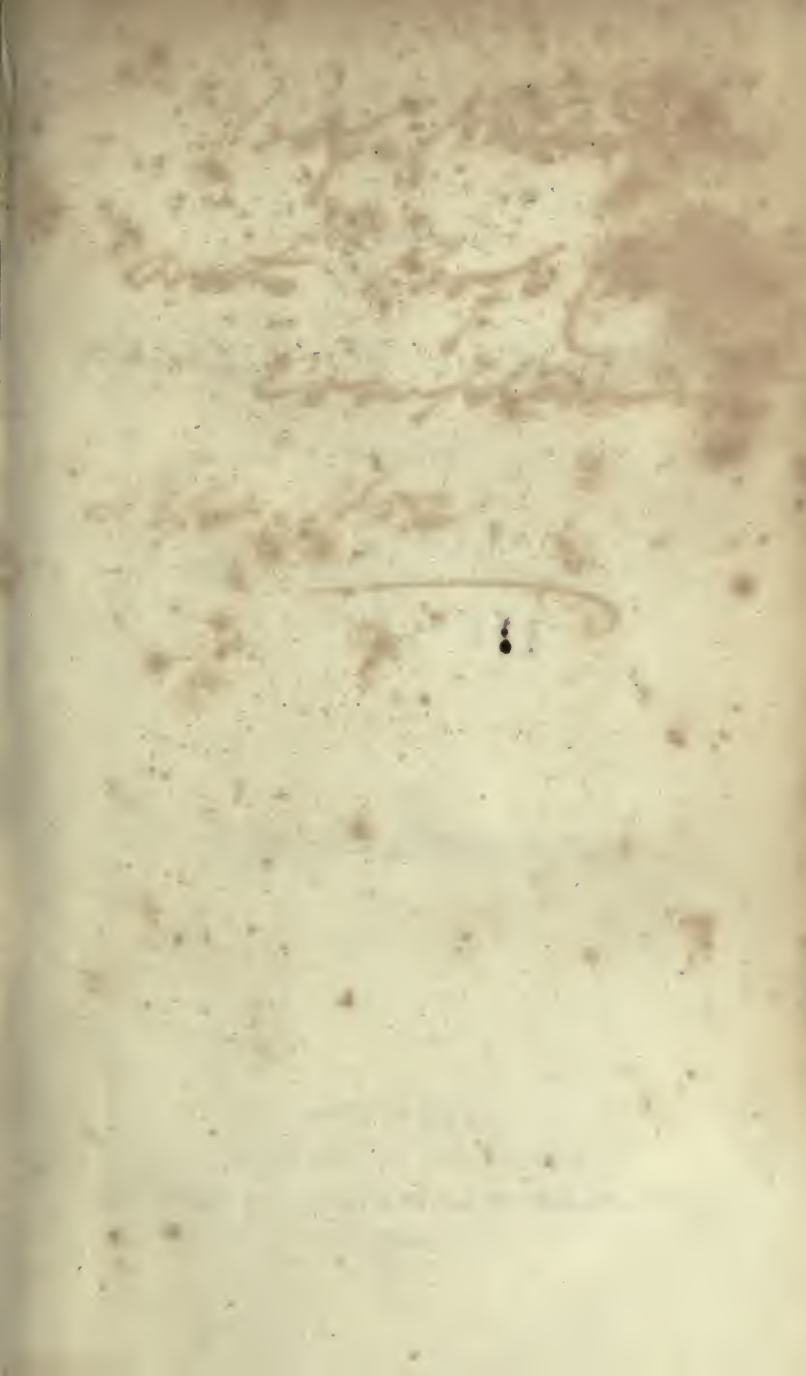


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GLOSSOLOGY:

BEING A TREATISE ON THE

NATURE OF LANGUAGE

AND ON THE

LANGUAGE OF NATURE.

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BY

CHARLES KRAITSIR, M. D.

NEW-YORK:

PUBLISHED FOR THE AUTHOR.

GEORGE P. PUTNAM, 10 PARK-PLACE.

1852.

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NATURE OF LANGUAGE

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CHARLES WATKINS, M.D.

NEW-YORK

AND LONDON AND THE BROADWAY

GEORGE I. WATKINS, ON FARR-BLACK.

1890

TO THE READER.

THIS treatise is not a mere collection of trivial remarks or of the usual views on Human Speech, considered either as a vehicle of intercourse between men or as a key to unlock the literary treasures of a specific language with. It is analogous to a treatise on Navigation or on Architecture or on Materia Medica; each one being taken with reference to the whole cycle of the respective sciences, of which it is composed. As each of those treatises is,—as it were,—a sort of nosegay or bouquet of flowers, culled from the several beds of their scientific gardens: so is the present book intended to be a kind of brain-, ears- and eyes-gay, gathered from the psychologic, anatomic, acoustic, graphic, grammatic, lexiconic, ethnographic, etc., beds of the garden of Anthropology.

May it not prove to be a brain-, ear- and eye-sore to any body.

The mode of treatment of the subject will be found peculiar. The poet's "*laudatur ab his culpatur ab illis*" will be practised on it, with the verbosity of our age; according to the intellectual, moral and æsthetic character of each reader. Blame, unless it be unjust, will be less disagreeable than thoughtless praise.

The writer pleads guilty to great compression of style. But had he expanded his material in the customary manner, the book would be, at least, three times more bulky, consequently more costly, and would require more time for perusal. Only minds unaccustomed to masticate the food, offered to them in the infinite realm of creation, will find the style obscure in some parts. Our almost innumer-

able school-books and the common treatises on science,—courting popularity at any price,—sin just in the opposite direction. Any body may make,—so to say,—puff-paste of the compact substance here laid before him, by diluting and inflating it with the usual mass of tautologies and other unmeaning circumlocutions.

Should the aim of the book, which is plainly indicated in the Introduction and in the Conclusion, be approved by a fair amount of public favor, other treatises, both carrying out the hints of the present and bearing upon other subjects of paedagogic and of popular education, whether elementary or of a higher degree, will thus be invited into existence.

The United States have declared themselves *independent* from Royal Great Britain on the 4th of July. That they may become *independent* also from medieval scholasticity is the most ardent wish of him who writes these lines, on the homarithmic 76th anniversary of that *Glorious Day*.

CHARLES KRAITSIR, M. D.

NEW-YORK.

CONTENTS.

INTRODUCTION.—Philology; Glossology; Grammar; Bacon on Words; Appeal to study; Education of children; Spelling-books; Study of language; Aim of the work; Mission of the English nations; European-American language; J. Wallis; Latin and German parents of English; Universities; Excellence of the English language; Radical reform of instruction, of the so-called spelling; Results of a sound system; Especial points aimed at; Babel,	9
CHAP. I. LANGUAGE.—The tongue the principal tool of expression; Definitions of language; Language the highest of all human energies; Speech a necessary function of man's thoughts and sensations; Extract from Humboldt's Kosmos; Mankind divided into varieties, designated by the term race; Human perfectibility,	21
CHAP. III. ENGLISH LANGUAGE.—Corruption of the Latin language; Reasons for learning Latin; Its importance to Glossology; Rev. E. N. Kirk's letter to S. P. Andrews on the merits of Phonography; Advantages resulting from a correct pronunciation of Latin; Language ought to be written in harmony with its sounds; Importance of amending its pronunciation,	85
CHAP. III. SOUNDS AND LETTERS.—Language analogous to music; Paramount importance of a correct beginning; Elementary instruction in language should be given orally; Division of speech-sounds; Organs of speech; Table showing the means of producing the vowel sounds; Scale of vowels likened to colors, shapes and sensations; Vowel-elements of plasticity and of modifications; Affinity of vowels to guttural consonants; Necessity of a correct view of the Alphabet; Alphabet as now used in writing the German, English, and with some slight omissions, the greatest number of the European languages; Explanation of the Alphabet-table; <i>Succinct history of writing</i> ; Egyptian: Images, Hieroglyphs as the mode of representation; Chinese iconography; Sanskrit's Dévanāgarī and importance of its arrangement; Hindostanee and Persian; Phœnician Alphabet; Perfect harmony of the present alphabet; All Italic alphabets derived from ancient Greek; Roman alphabet; The materials for writing; The Anglo-Saxon alphabet formed from the Latin; Pronunciation of the present modern Greek; Russian alphabet formed under Peter I.; Alphabet of the Armenians; Alphabet of Georgia; Two kinds of writing in Media and Persia; Ancient Hebrew; Ancient Aramaic; Sassanidic; Zend; Pehlvi; Alphabet called Estrangelo; The cycle of alphabetic writings closed with Sabacic; Writing of the Arabs; Celtic graphic; Synoptic résumé; Concordance of writing the same sounds in Latin,	

German, English, French, Italian, Spanish and Portuguese; The most remarkable discrepancies affect the most important elements of Language; The dental sounds; The liquid sounds, - - -	63
CHAP. IV. GERMS AND ROOTS.—Plato's <i>Cratylus</i> , and other philosophers of antiquity—their views on language; Elements of language; Pure syllables; Roots; Germs of all languages the same; Rationale of grammatical nomenclature; Logic categories of a sentence or proposition the real parts of speech; Variations in the grammar of languages; Examination of words; Sanscrit roots; Germs; Sounds; The alphabet; Signification of the organic germ perceptible only in simple roots: gutturals, labials, dentals, linguals, nasality; In words, five predicaments of Sounds and Letters: 1. The logic—2. The grammatic—3. The euphonic—4. The erroneous—5. The superfluous; Some nations prefer certain sounds to others, 126	126
CHAP. V. WORDS AND IDIOMS.—In Chinese, the name and root but one; Number of so-called roots in German, French, Greek, etc.; Words framed by grouping the germs; Conjugation of verbs, declension common to all languages; Languages differ, not by roots, but by the use of roots and words; Common modes of derivation and composition; Combination and inflection of vowels; Source of variety in the Indo-European languages; Examples; Certain words predominate in certain languages; Shifting of sounds from the Latin forms in Italian, Spanish, Portuguese and French; Table exhibiting the more important Latin combinations as altered in those Romanic languages; French accent; Examples of metamorphoses of words; So-called irregularities; Logic variation of words; Idiosyncrasy of each language; individualization and assimilation of the sense; Original poetry of the human mind; Decay of Latin and rise of the Romanic languages, - - -	179
CONCLUSION, - - -	215
EXCURSUS.—A) History and Literature of Philology, - - -	218
B) " " Indo-European languages, - - -	230
C) Pronunciation of Latin, - - -	233
D) Mathematic phraseology, - - -	239

REMARKS AND ABBREVIATIONS.

From the usual termination of adjectives in *-ical* the author rejects the *-al*, for the reason given on p. 174. He rejects, moreover, the *-on-* from Teutonic, Slavonic, etc., rejects *-an* from *Anglican*, *Gallican*, etc., for the same reason. Should, however, somebody infer from this, that American ought to be treated in the same way, he would find himself mistaken; because the names of the respective countries are *Anglia*, *Gallia*, *America*, and if adjectives were derived alike from all three, we would have *Anglican*, *Gallican*, *Americacan* or *American*.

f. i. = for instance.

i. e. = id est, viz., to wit, namely.

G. = German.

Gr. = Greek.

L. = Latin.

I. = Italian.

S. = Spanish.

P. = Portuguese.

F. = French.

Sometimes one or more letters are added to those capitals.

Wherever a part of a word is in Italics or in Capitals, the part so marked is the subject in speech.

A hyphen after a letter (thus a-) denotes it to be *initial*, two hyphens (thus -n-) point it out as *medial* (within the word), a hyphen before a letter (-s) shows it to be *final*. See p. 199 especially. A hyphen within a word, joins its parts.

+, =, :, :: are used as in Algebra. See p. 198.

study of language, but restricted to a narrower sphere than the universal science of language, to one or several languages—KIRCHNER.

To this array of attempted definitions might be added those of JAHN, HAASE, IHLEFELD, and of many other German scholars; and the collection might be swelled with those of English, French, etc., writers; but the synopsis is deemed sufficient to show the wide range and importance of Philology; while it exhibits, at the same time, the diversity of its acceptations, and the more or less definite, the more or less correct views entertained of it by professional men.

For these reasons it is advisable to name the present essay *Glossology*, (*γλῶσσα*, tongue, language; and *λόγος*, speech, reasoning, comment, discourse) confining (with W. v. HUMBOLDT) Philology to the interpretation of the written monuments of a language. *Glossology* or *Linguistic*, has for its object the analysis of the structure of language in general, and the comparison of particular languages among themselves.

The word Philology will however be used before this treatise enters upon its restricted field; because it occurs in many of the passages, which will be referred to in the recommendation of its usefulness.

Philology has been variously divided into *general and special*—as to its extent; into *classic*—of the Greek and Latin; *oriental*—Hebrew, Arab, Chinese, etc.; *biblic, comparative*—of all languages, etc., without any regard to logic principles. A short history and literature of it is given in the Appendix, A.

Is there a science of language?—Those who think language to be a mere arbitrary contrivance, simply a matter of memory, and only a tool for so-called “*practical*” ends, deny it. Those, on the contrary, who live, move, and are in Him who—“out of the mouth of babes and sucklings has ordained strength;—the work of whose fingers are his heavens (Ps. viii. 2, 3; comp. Ps. xix. 1, 2)—whose “all works are done in truth” (Ps. xxxiii. 4)—“who covers *himself* with light as with a garment” (Ps. civ. 2–32)—think it a blasphemy to except the human mind and its manifestation by speech from the universal harmony of the world (*κόσμος*, beauty, comeliness, order; *mundus*, clean, pure, etc.). Should a drop of water be subject to law, but human language not?

From this want of perception,—not to speak of conviction, of

divine order in the most gifted of creatures, have flowed and are flowing the most baneful consequences to the life of humanity. The education of the rising generations, instead of being what it is professed to be, is hence converted into a wholesale poisoning of the very sources of its own means. So deep is the dullness, engendered and fostered by the very extension and inculcation of all the rubbish of schools into the innocent, pure souls of youth, that it seems vain to cry out against this sin of our brawling civilization. Were this not so, how would the admonitions of Milton, Bacon, both Humboldts, and of a galaxy of mental worthies, have proved to be but a voice of one crying in the wilderness? Was the voice of WM. CARDELL (*Essay on Language*, etc., New-York, 1825) of any use, ye stewards of education? Here it is:—"Much of what is received as the exposition of speech, is alike opposed to fact, science and common sense; for under no other name but that of *Grammar*, could such gross inconsistencies be admitted and pass for instruction A nation of plain men could not agree in the adoption of a form of speech, the rules of which should resemble the artificial, perplexing, contradictory, impracticable systems of schools. They may be unsuspectingly led to great extravagance by commanding authority Why did Egypt, the instructress of nations, bow to dogs and bulls? What is just, is not easily made entertaining, nor reconcilable to prejudices acquired from instruction."

BACON says: "False appearances are imposed upon us by *words*, which are framed and applied according to the conceit and capacities of the vulgar sort; and although we think we govern our words and prescribe it well, "*Loquendum ut vulgus, sentiendum ut sapientes*," yet certainly do words, as Tartar-bows, shoot back upon the understanding of the wisest, and entangle and pervert their judgment. So, that it is necessary in controversies to imitate the wisdom of the mathematics, in setting down in the very beginning, the definitions of our words. . . . For we are sure to end where we ought to have begun, in questions about words."

It would be a desecration of what is holiest (truth, justice, and taste), to hope a better fate at the hands (rather minds) of the whole obdurate tribe of such, as live in the mephitic mental atmosphere produced by scholastic prejudices and self-sufficiency; for whom the laws of God in human speech, and the prophets of reason and beauty in

the realms of philosophy (from Plato to Wm. Humboldt), have been blind, dumb and tasteless.

“For him who’s done, naught can more be done :
But a beginner will ever thankful be.”

GOETHE.

To You “who dare to be wise;” to You on whose mind there remains a spot undyed by the manufacturing process of common schools; to You whose intellect has not been blunted, besquinted, tattooed by the cacoëthes of the mis-called English spelling, and anomalous instruction; to You who wish to obey the great Doric precept: “*Know thyself*,”—CHILON (engraved on the temple of Apollo’s oracle); to You who wish to understand the: “In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God, In him was life, and the life was the light of men, And the light shineth in darkness; and the darkness comprehended it not—St. John i. 1, 4, 5; to All those who are foes of darkness,—is the present attempt to render the learning of languages a natural, healthy, pleasant task, dedicated. This is done with becoming diffidence, not in the solubility of the problem, but in the own weakness of the writer.

Every intelligent child,—and all are so unless blighted with a bodily abnormity, or ruined by wanton treatment,—feels the liveliest interest in all objects of nature and art, that come under its observation. While most impressible, with a blank mind, full of curiosity and retaining in a faithful memory all that it perceives, the poor creature is sent to the shambles of the mind, called schools, where it is most carefully imbued with all elements of false views and of bad taste. Instead of receiving an instruction suited to its physical, mental, moral, and esthetic faculties, his body is put to the bench to be tortured, his mind is shocked and deadened with incoherent absurdities, his taste is polluted by ungraceful sights, sounds, etc. What must then become of the hopeful image of God? A pedantic, bigoted, canting, timid, hypocritic, spelling, parsing, ciphering, simulachre of man, either a “*good subject*” of an autocrat, or a “*money making*” citizen of a republic.

A lady speaks thus on this topic. “The stark and senseless row of letters thrust upon the child, as soon as it enters the school, can afford no pleasure whatever. They excite no idea, they awaken no

recollection of any pleasing object ever before seen, and give no promise of any delight ever afterwards to be conferred. They are neither beauty to the eyes, nor music to the ears, nor sense to the understanding. Teaching the alphabet *first*, therefore, and *in the common way*, only disqualifies the child for the correct pronunciation of the great proportion of the words of our language; and the more perfectly the alphabet is learned, the more is the child disqualified for the next step in his progress. The more readily the sound of every letter rises to a child's mind, when looking at it in a word, the more will he be disposed to pronounce it the way that custom calls wrong, the more flatly, to his mind, will *the teacher contradict what he had taught him before*. When the words are analyzed into their elementary sounds, they *utterly disown and belie the sounds which children were taught* to give to the same letters in the alphabet. According to the ordinary method, therefore, as soon as a child passes from letters to words, he is required to give *new sounds* to the old letters; and if he remembers the names of the old letters and reproduces them, he is corrected. *This renders learning not only difficult, but disgusting*. It alienates the child from study, instead of attracting him to it. It makes play more delightful than books, because play is conversant with *real things*, while books when used in such a way, are lifeless and repulsive. They are not mere impediments to progress but *causes of bad mental habits*." Mrs. HOR. MANN'S Primer, Boston, 1851.

Not hecatombs, but millions of English children fall holocausts to the idol of falsehood, enthroned on the teacher's desk. Thousands of scholastic cars of Jaggernaut are crushing the young germs of truth, morality, and good taste, through the whole length and breadth of the republican as well as the royal empire of the English and associated nations. That there is not much hope of a speedy relentment in this slaughter of the innocents, on the part of their educational guardians, may be gathered from the spirit and character of "*The English Spelling-book*," published by the American Society for the *Diffusion of Useful Knowledge*, New-York, 1850. As for the stereotyped flourishes about progress, there we find a goodly display: but as regards real, bona fide, organic and fertile amendments of the former ways of teaching the elements of knowledge,—there are none whatever to be found. Another voucher for Ecces. i. 9.

We read there : “ After a year of careful investigation, this committee presented a report, containing a list of 110 *different spelling-books* published in this country since 1804 These investigations led to interesting and unexpected discussions and results. The immense circulation of these books ; their *influence upon the mind and character*, in the incipient stages of mental development ; and their power to give the earliest, the most valuable, and the most lasting impressions, in respect to *the nature and use of our language*, have been often and carefully considered. The Spelling-book has long been regarded in England, Scotland, and the United States, as an almost indispensable introduction to a knowledge of our language. So extensively has this sentiment prevailed, that the history of spelling-books embodies no unimportant part of the history of education they show the *progress* which has been made in *the application of philosophical principles in systems of instruction* One book in England has passed through *more than 450 editions* ! The Spelling-book is one of the most effective instruments, *in developing and moulding the youthful mind*.” The great importance of such books can certainly not be sufficiently extolled ! Yet a very powerful mental microscope would be sorely puzzled to find in this result of so much care that thing which is commonly called *progress* ; and though it sounds very credible that (page v) “ *the child may not derive either pleasure or profit from the study, while he is in the Spelling-book,*” it invites to incredulity to read : “ yet he will, in all his future studies, find *great and permanent advantages* resulting from this early instruction in the *elements of language*.”

With the hand on the heart, and the mind on St. Mark x. 14 ; and St. Matt. vii. 9, 10, it can be asked : Is a stone bread ? is a serpent a fish ?—or, in the present case, Is no visible genuine improvement, *progress* ? Is the utter want of feeling, which pervades our community, as regards a full appreciation of what language is, worth the name of *great and permanent advantages* ? Is mere industry in book-making a proof of *philosophical principles* ? Does the spirit of all that great mass of books for children show that their writers even understand what *elements* of language means ?

With the view of putting this matter of the study of language, not of languages, or of so-called “ classical languages,” but especially of the English,—into still more light, let us recapitulate the substance

of the remarks made by a highly competent writer, in the *North American Review*, January, 1849, Art. vi. "We hear much of the study of languages, but very little on the study of language. This most important and interesting branch of knowledge has not, up to this time, even been numbered among the natural sciences. It seems as if the contentment with which we endure this ignorance, were an effect of a divine interdict; or, as if we were actuated by the sentiment akin to that of the pious member of Parliament, who opposed the emancipation of the Jews for fear of defeating the designs of Providence; and as if we were bound to leave languages in that confusion in which the presumption of the heaven-scaling architects involved them. On this subject the public mind is in a state of apathy, regarding the living science of language as a mere dead matter of books, a province of the pedant and the recluse, wholly unconnected with the labors and pleasures of every-day man. At the same time, with a singular inconsistency, a degree of superstitious respect is paid to men supposed to possess great acquirements of this sort: as if the wearisome and thankless pursuit conferred a merit upon those who have devoted themselves to the penance. While thorough attainments in the field of language are deemed superfluous, fashion and a certain traditionary prestige confer a vague value on slender acquirements of this kind. Many most important years are spent in the acquisition of a few varieties of speech, in order to comply with custom; or, if a worthier motive sway us, and we seek keys to the stores of ancient learning or to cotemporary genius, we regard the toil bestowed on their acquisition but as the price for the desired good. It does not occur to us, that if followed in another spirit and under different auspices, the pursuit itself would, at every step, yield a vivid pleasure, and lead us into one of the noblest fields of science. We continue to walk blindly through the planless maze, with no better assistance than some unreasoning trick of memory, or with such small remains of our instinctive perception of truth, as a false education has left us. It does not occur to us, that language also must have its fundamental principles, and that these eternal laws must be, as in every other science, simple, easy of comprehension, when once disclosed, and universal in their application. Our mind is so impressed with the consciousness of design and order reigning through the universe, that it asks of all, even the most mysterious phenomena of na-

ture, the causes and laws of their existence : yet we are content to believe that human speech has sprung up and unfolded itself by chance, or that it is the capricious work of man alone, undirected by the great ordering Mind, etc.

Had the Committee of the American Society for the Diffusion of Useful Knowledge, carefully investigated the subject entrusted to them, they would have found ample matter in the article just spoken of (which was certainly accessible to them) to offer as "*unexpected results*" for the improvement of the rising generation.

If it be asked why so much is said about Spelling-books, and why strong language is used concerning the compilers of them, the answer must be their own admission of the great influence of elementary instruction on the mental and moral character of children. This admission grants, nay, challenges full liberty to inquire into two things, viz. : 1. whether the performance of the duty to furnish materials and to prescribe methods of teaching, be equal in quantity as well as in quality, to the sacredness of that duty, or not ? 2. into the effects of the so-called systems and methods of instruction, prevailing in the enormous empires of the United States and of Great Britain. "Ye shall know them by their fruits, Do men gather grapes of thorns, or figs of thistles ?" etc., St. Matt. vii. 16-20.

Fashionable awe, conventional apathy, scholastic pusillanimity, courtier-like flattering for popularity, the failures of many attempts to reform prescriptive prejudices and abuses, propped up by the hosts of all those into whom they have been and are inculcated under the guise of improvements,—all these hobgoblins may frighten a man from his purpose of telling the truth, the whole truth, and nothing but the truth. But the hopeful reliance on the power of truth, which must ultimately prevail, together with the deep conviction of the incalculable advantages not only to men-machines who use language little better than animals, prone to earth, do their voices, but chiefly to all such as wish to employ language for its divine ends,—as a pole, so to say, whereon the tendrils of clear reason, of benign humanity and of chaste taste climb up, in the direction of man's posture, towards the Source of light ;—that hope and conviction embolden the writer of this essay to tell as much as he knows on the nature of language, and on the paramount importance of an organic study of the English especially.

Reserving further proofs of the many anomalies practised in teaching the vernacular, the so-called classical and the fashionable languages, as well as other so-called branches of education, for the proper places in the course of this treatise; the writer calls attention to the following points which embrace the spirit, tendency, and hoped for results of his endeavors to be useful to his fellow-citizens by adoption.

1. The nations speaking English have the mission to be the pioneers and bearers of human culture in all its forms. Their choice position on this earth; their energies and success both in peaceful and warlike pursuits; their political institutions, their number and riches, render them more capable of fulfilling that divine appointment, than the Greeks, Romans of old, or any now living people. These extraordinary advantages impose upon them corresponding duties, the chief of which is to benefit their less favored fellow-nations by deeds most benefiting themselves.

2. The English language, that Mississippi among the human tongues, confluent of a Teutic branch with the Latin Missouri, which are symbols of the aggrandizement of the English people by tributary streams and brooks of other tongued nations, is the vehicle of that great mission: this Europeo-American language, par excellence, being more fit to be the tool of humanization all over this globe, than any other tongue. It is not only akin and connected with the other languages of the best nations, but also more apt to be that providential instrument by such excellent intrinsic qualities, as are not even dreamt of by the mass of its professors in their philosophy.

3. As if to furnish new inductive proofs to the truth of the saying that "corruptio optimi pessima," the spelling-nurses as well as the peacocks of colleges (who display rather the eyed tail of their lore than the brain functions of the English Minerva) have so ill-treated and are continually ill-treating their vernacular tongue, that it admits of demonstration that none can be compared with the English as to bad luck in this respect. Since *Joa. Wallis (Gram. Linguae Anglicae, Oxon., 1653)*, none of the English writers on English is "worthy to unloose his shoe's latchet," if we take into account the flood of light that has been poured on the subject of language since his time.

4. The Latin and German, parents of the English language, in-

stead of being properly (the former) and deservedly (the latter) cultivated, are, in consequence of the slovenliness of the English professors, a bugbear to the mass of the would-be students, so much so that the German letters, though they had once been used in English (i. e. the black letters) and though they be not exclusively German, are sufficient of themselves to deter many persons from attempting the language itself. The Latin, instead of being made, together with the Greek, a living link of our culture with the ancient; instead of being employed as a cynosure, as a regulator of modern languages, as far as its nature legitimately admits of its being so; is *recorrupted* by those very corruptions with which it had tainted the Latin portion of English. No wonder that it is a "*dead language*" to those dead minds which strangle it every day and every where on one-fourth of the inhabited earth. As for the German, it seems only to furnish a staple for the literary phrases: "languages of the *Gothic* stock," "German scholars," etc., and for boasting about *Anglo-Saxons*, whenever other nations are to be vilipended. Pray, how do we stand as to Anglo-Saxonism? Which of the many universities (say UNIVERSITIES) in this fair land *converts* its attention to this *unique* language of the patriarchs of England? Thomas Jefferson made it incumbent on the professor of modern languages at the University of Virginia, to teach that marrowy idiom: but he ought to have done like Ali pasha of Egypt and other civilizers, who compelled attendance on the lessons prescribed, if he wished to create respect for the noble ancestry of the present English.

5. In consequence of what has been said, and in consideration of the admirable logic and phonetic plasticity of the English language (which will be rendered manifest below), it becomes a sacred duty, if we look at the future development of humanity, to make a complete radical reform in the system and method of teaching the young, in general, and of treating the study of the vernacular in a manner congenial to its nature as well as parallel to its grand mission. Were it not too shocking, one of the labors of Hercules might be imitated by leading a sort of Croton-aqueduct through the murky, crooked, and encumbered alleys and galleries of the prevailing systems of instruction. But is such a wish not forbidden by the ignorance of the hybrid monster sprung from fashion and pedantry? How to hope when we see millions of dollars spent on the Girard-palace in Phila-

delphia with scarcely another genuine benefit than that the orphans there taught may sing : " I dreamt I learnt in marble halls." But *how*, and *what* ?—The reader may continue to enlarge on this topic, if his own faculties have not been stunted by the raja torpedo of the schools.

6. It is less than useless, it is a positive degradation of mind, to wish and to hope to make a wholesome improvement, without uprooting the upas in the paradise of instruction, misnamed SPELLING. Unless the "flesh-pots" (Exod. xvi. 3) on which the children, that are kept in a more than Egyptian captivity of mind, are being fed, be consigned to Lethe, to utter forgetfulness, there is no hope whatever of their ever entering the land of promise, flowing with the milk and honey of graceful humanities and of sympathetic humanity. For, if we spurn the laws of God, we cannot be exempted from their just consequences. We must praise him not by what we conceive to be true, but by trying to find what IS true. Voluminous works on language cannot lead us in this reform : for they only add waters to waters, without furnishing a magnetic needle, or the means to find our longitude and latitude on the ocean of tongues.

7. By starting aright with the elements of the English language, we are enabled to acquire the material of the principal tongues of Europe ; we become pervaded by the harmony found in the relation of the ideas and objects around us, as uttered by articulate speech ; and thus encouraged, we can cheerfully proceed on the path of further progress. Those knots and meshes, which cannot be disentangled by the present mode of learning, yield to the dissolving power of the organic energy contained in language. Not only the dialects and metamorphoses of the English, but the totality of the Teutic and Romanic dialects can be overlooked from the lofty, unclouded position, to which we are raised in that way ; and we gain courage to wander through that which had seemed to us to be an impenetrable forest. While those who are hurrying heedlessly through the labyrinth without an Ariadne's thread, are sliding hither and thither, and backwards, quite bewildered, hopeless : the student who begins and proceeds, trusting in the natural order and laws of all existing things, works not at random but according to those laws ; and he cannot fail reaping the golden fruit of his labors. Time, labor and money can be saved,

and yet more advantage gained by exchanging the customary manner of study for the one which will be recommended.

8. The especial points intended to be made out are as follows :

a) The *harmony* between the external world (macrocosm) and the world within us (microcosm); or more explicitly: between the objects that surround us and impress themselves through our senses on our mind, and the expression or utterance we give to those impressions by the activity of our organs of speech; and further, even the agreement between the sounds of speech and the characters by which we represent them to the eye or touch in writing.

b) The original *unity*, and subsequent *diversity* of speech.

c) The primitive, *central* signification of the elementary sounds, and their secondary, tertiary, *a. s. o.*, *peripheric* meanings.

d) The *lexic*, as necessary, and the *grammatic* as well as *euphonic*, as accessory, material of language.

e) The vital *connexion* between the several *families of languages*, but especially of those of the *Indo-European* family [See Appendix B].

f) The *modifications* (normal as well as abnormal) of the sounds and letters, both taken singly and in connexion with each other.

g) The restoration of the ancient *Latin pronunciation*.

h) The *practic results* of these inquiries on the method of teaching languages.

9. The last and highest result of a genuine system, and of the proposed reform, is an approximation of the various races and nations to that union into *one mankind*, which is admitted to have existed, by all earnest inquirers into language, and which is attested by Gen. xi. 1, "And the whole earth was of *one language*, and of one speech." For, the chief reason of the division of men, into families and nations, was produced "after their tongues" (Gen. x. 5, 20, 31), which division itself was owing to their various primitive circumstances. Although "the language of all the earth was *confounded*" (Ibid. xi. 9) at *Babel* (i. e. confusion; compare: to *babble*, use lips; *blab*, Lat. *fabula*, *balbus*; Germ. *plappern*, *plaudern*, etc.: though others derive the word from the Arab. *bāb*, gate, i. e., hall of *Belus*), the germs of one common speech are found scattered in all the different languages and dialects; so that one completes and illustrates all others reciprocally, and that one single language cannot be fully known by itself.

CHAPTER I.

LANGUAGE.

"Ignorance of the signification of words, which is a want of understanding, disposeth men to take on trust, not only the truth they know not, but the errors,—and which is more, the nonsense of them they trust; for neither error nor sense can, without a perfect understanding of words, be detected."—HOBBS' LEVIATHAN, Chap. II.

LANGUAGE is but another form of the Lat. *LinGua*, obsol. *dīngua*, tongue. Now, as the tongue is the principal tool by which man expresses his thoughts and feelings, and as this tool proclaims itself by the sounds made both at its root and tip, with which it taps the upper front-teeth; there can be no more appropriate name for itself than the sounds of this its own function. ΓΛΩΤΤΑ expresses the same gestures or acts of itself, in a natural order, and it signifies, in the form of *glos*, sound, in the Slavic languages. Both words are akin to all those other words,—are rather modifications of the varieties of the same word,—that denote all the functions or performances of the tongue (See the chapters on Sounds and Roots). *Speech*, German *Sprache*, is less directly significant, inasmuch as it does not manifest the innermost connexion of language with the λόγος, reason, cause, etc. It is bodily identic with Lat. *spargere*, to spread, scatter; being composed of the separative *s*, of the *piercing per* and of the root of *ago*, akin to the English *go*; so that it signifies spreading out that which is in our mind. This word is related to Lat. *sermo* (origin. *ser-mon-*) i. e., *sero* and *men-s*, sow out *mind*. Germ. *Rede* coincides radically with Lat. *ratio*, Greek ῥητορικὴ from ῥέω, fluo. All that concerns the appellations of language by words of various origin, will become plain in the sequel. Our subject, indeed, is so dove-tail-

ed, so to say, that it is very hard to present it in so clear a way in a consecutive development, as to satisfy those who have never seriously thought that language is a living organism. Repetitions, recapitulations can therefore scarcely be avoided.

W. v. HUMBOLDT gives several, more or less restricted, definitions of language, the genetic being this : “ *Language is the ever recurring labor of the mind, to make the articulate sound an expression of thought.*” Ueber die Kawi Sprache, S. lvii. Elsewhere : “ *Language is the striving of the power of speech to break forth, according to the mental cast of a people.*” S. xxv. He characterizes it as the centre of all the individualities of humanity, of nations and persons.

Notwithstanding the high authority just quoted, language might be more comprehensively defined as *the manifestation of our internal state by articulate sounds*, i. e. not restricting it to the manifestation of *thought*, but extending it to that of *feeling* also. For, if we regard the expression of the internal state of animals by their sounds, and our own involuntary, unintentional manifestations of external perceptions and of internal feelings,—which certainly are the germs and basis of our conceptions, ideas and thoughts,—we cannot fail perceiving that Humboldt’s definition is too narrow.

Our internal state may also be manifested in other ways than by articulate sounds, for instance, by music, by various gestures, and by other contrivances. Among these may be mentioned, *pantomimics*, *the language of flowers*, all kinds of *telegraphs*, *symbolic images*, &c. f. But all these modes of conveying to others what is within us, are very imperfect and dim, when compared with the wonderful gift of human speech, whose “ *each word is a piece of the soul.*”—NIZAMI.

As each individual word, in its original acception, coincides with the idea or feeling which gave it birth, and as the ideas of individual men vary according to the cast of their mind and sensibility : various words are used to express the very energies or faculties of the human mind as well as its operations or functions. No word is precisely synonymous, i. e. cosignificant with any other. Hence, at the very outset of our inquiry we are beset by a multitude of expressions used by various individuals, in treating of the powers and actions of the mind. Some examples will show this. Let us begin with English words :—*perception* originally signifies (*the action of to*) pierce and keep ; *sensation*—touch, put to ; *feeling*—fall, flow, fleet ; *understanding*—

stand amidst (not under, below ; comp. Lat. *intelligo*, bind together) ; *reason* (ratio—re-or, ra-tus)—run, flow. As the English words are either Latin or German, let us look at some of both languages : L. *judicium*—good and token ; *cogitatio*,—bring, go and act together ; *mens*—mind, measure, meet ; *meditatio*—measure repeatedly. Thus in Germ. *Empfindung*,—in find ; *Vorstellung*,—before stand ; *Begriff*,—be gripe, grasp ; *Verstand*,—for stand, stall ; *Vernunft*,—for name, originally gnome ; *Urtheil*,—ordeal, order and deal ; *Gedanke*,—getoken, think ; *Anschauung*,—on show or see ; Hollandish *Denkbeeld*,—think and build or shape ; Greek *εἰδεά ἰδεά*,—video, idem, i. e. coincide with the original type ; hence image, form, idol, proper ; *νόος*,—know, ken ; *μελέτη*,—*μετρέω*, meteor, measure, meet, mould ; *κρίσις*,—cerno, discrete, i. e. separate by sight ; *λόγος*,—lay, link, loquor (see *Lingua* and *Glotta*, above) ; *δόξα*,—token, doceo, teach, touch, think ; *αἴσθησις*,—sense, stead ; a. s. f. The secondary, usual significations of these words can be looked for in the vocabularies. Their primitive etyma (imprints, types) alone,—as they have been coined in the mint of the mind of their framers,—are here given with the intention of showing that they originate with the perceptions of the external world of matter. Material impressions are imported into the common sensorium or organ of the mind, by the agency of the organs of external sense (the skin, eyes, ears, nose, palate), and reported by the feelings of our internal sense (or the coenesthesia, common feeling of our bodily condition, i. e. of health or sickness, of vigor or weakness, of hunger, thirst, cold, a. s. o.), in order to be wrought into *Denkbeelden*, i. e. images of thought : the ultimate aim being that of exportation, in the shape of words.

Language, in its totality as well as every sound or aerial fibre of it, is a symbol, a paradigm, an index, a finger-board, pointing in one direction to what is brought and how it is brought within us : in another direction, to what is uttered and how it is to strike the mind of our fellow-men. Man is a mirror of, but also a mediator between, all objects felt without and within himself, as well as between these objects and his own spirit on one side, and between his spirit and that of his neighbors on the other. As he digests and assimilates food and drink in his apparatus of digestion and nutrition, the atmospheric air in his organs of respiration : so he treats also the material swallowed and inspired by the organs of his senses. To be able to do this

aright, he must in all his parts and qualities and circumstances be adapted to such a performance. It would certainly be a matter of wonderment, nay, of horror, if the Almighty architect of the Universe had not tuned him to be in concordance with the celestial spheres, and with the atoms of matter, and with all spiritual energies, and with all relations of all things to each other.

Language, therefore, cannot but be the aim and end of the whole complex of all human energies, the only adequate memento of all periods passed by a people and by each man, while they and he yet live; and still more so after they had made their exeunt from the theatre of their activity. It is thus that language becomes the red thread, so to say, whereon the deeds and fates of mortals and the phenomena of nature are strung, like so many beads. All we know of what is past in ages or absent in space, we know chiefly by language, which is not only a preserving substance of memorable things, but also a monument of itself and of the powers that have produced and wielded it. Language may be likened to those bodies in which so-called antediluvian organic remains are found (beds of coal, slate, yellow amber, a. s. f.). *Niebuhr* calls philology a mediator between the remotest ages; preserving unbroken identity with the noblest ancient nations, as if there were no gulf of thousands of years between them and us. Indeed, language, although fleeting, has raised monuments more enduring, and at once more faithful, than those of stone and brass. The arrow-headed or cuneiform inscriptions on the bricks and cylinders of Babylon, of Assyria and on the monuments of the Achemænian kings of Persia; the hieroglyphs of Egypt, and various other monuments, are most valuable to the student of history, on account of their being witnesses of the spiritual life of the respective nations. The monosyllabism of the Chinese, the luxuriance of the Sanscrit and the fixed uniformity of the Shemitic languages open an insight, both into the distribution and the mental peculiarities of the several peoples.

Our present social, religious, politic, scientific, and artistic culture and civilization is but the complicated result of all that has been done and lived through by our common ancestry in mankind, since time immemorial; only digested, assimilated by the composing and decomposing, filtering, secreting, appropriating and rejecting, more or less neutralizing power of time. With the remoteness of past ages from the moments of our existence, the mass of the materials borne

to light, and received by succeeding generations, as the common heirloom of humanity, fades to more and more indistinctness. If even the works now believed to be those of one individual, are suspected to have been the effusions of several inspired men (ORPHEUS, HOMER; MANU, WYASA, WALMIKI; the authors of the NIEBELUNGEN LIED; SHAKSPEARE, and others): how could we now disentangle the conglomerate, inherited by us in the shape of language itself, into the several contributions by each individual nation, or even by each genius.

Speech, as a necessary function of man's sensations, heart-affections and intellectual faculties, arose instinctively, involuntarily, yet in keeping with the divine harmony of the universe; whereas the single languages of the several nations were affected by the more or less correct choice, often by the caprice of their speakers, who themselves were influenced by local and other agencies. The essentials of the one human speech are ever the same. Each people's genetic power of speech, peculiar in each, amalgamates the phonetic (sound) elements with the feelings and mental conceptions into an organic unity. Owing to the individual variety of each man, every one has a kind of dialect of his own, which varies, even according to the different phases of his intellectual and sensual life: for each person embodies whatever his mind receives or produces, according to its peculiar cast.

Speech, issuing from the spirit, reacts also upon it. Without a union with sounds of speech the very thoughts are faint; the operations of the brain, the articulations of the organs of speech and the sensation of the organ of hearing being one inseparable synergy (co-operation). Thought, like a flash of lightning, collects—crystallizes the whole power of the mind to one point, and utters itself by a precise distinct unity of articulate sounds. All nerves connected with the phonetic and acoustic organs are thus set in motion, and the surrounding air is made to vibrate with mind. As thought longs to break forth from its hidden recess into the patent space, so the voice strives to issue from the breast through "the hedge of teeth" into the atmosphere. Speech is as much a function of thinking man as breathing, not a mere means of communication with others, but also a means of understanding himself.

Peculiar marks of objects teach us to *distinguish*, while their common marks teach us to *combine*. Yet we ever strive higher and higher,

towards a more clear and more embracing unity ; hence the one sound is made to be the symbolic (coincident) representative of the object, of its inward mental picture and of the sympathetic (co-affected) effort of the organs of speech and hearing. In no other sensual activity is there a more wonderful, a more complicated, yet more sharply distinct, quantity of modifications, than in this embodiment of our spirit, than in this trinity of object, mind and voice, one and indivisible. The word becomes itself a new outward object, linking the world with man, and man with man. The erectness of man's body goes hand in hand with the uprightness of his soul, with the upward tendency of his speech.

"Pronaque cum spectent animalia caetera terram,
Os homini sublime dedit, cœlumque tueri
Jussit et erectos ad sidera tollere vultus."—*Ovid. Met. I. v. 84.*

Though every function of our senses be synthetic with an action of our soul, yet the inward picture tears itself from this union, becomes an outward object, and being perceived in its turn, reverts inwardly to make of itself a new portrait in the mind. Thus (what is called) objectivity is transformed into subjectivity, to be again metamorphosed into objectivity. We never really think without words, though they may remain "in petto, sotto voce," inaudible to others. But considered as a phenomenon, speech develops itself only in society, and man understands himself fully only after he has tried the intelligibility of his words on others. Mutual understanding sharpens the intellectual and speech-powers of speakers to each other ; so that with the increase of social co-operation in speaking, the language gains in perfection. The power of thought needs to be kindled by the homogeneity of thought in others : while it is being tested by the heterogeneity of the latter.

While children are being introduced into the mysteries of speech that floods around them, although yet speechless (infants), they learn, in Pythagorean silence, the whole organism of language ; they not merely store up words in their memory, but they grow and wax "strong in spirit, filled with wisdom, and the grace of God is upon them"—*St. Luke ii. 40.* Alas ! not long after they are sent into the temple, to sit "in the midst of the doctors, both hearing them and asking them questions" (*v. 46*), but the doctors "understand not the

saying which they speak unto them" (v. 50): they give them stones for bread, serpents for fishes.

What has been heard renders the soul capable to understand even what has not been heard yet; it illumines what had been heard long ago; it sharpens the instinct and the faculty to lay up in memory ever more and ever better stores. By the spinning (expanding) out of language, the child spins itself into it, in a direct ratio. In the same way, a whole people becomes bound within language as by a circle or hoop into an individual collective member of the human race. And whereas every nation exhibits by its language a peculiar mode of its own intuition of the world, the acquisition of a foreign language puts us on a new point, from which we either perceive some features of the world clearer than by means of our vernacular, or altogether new ones. CHARLES V. used to say: "Autant de langues que l'homme sait parler, autant de fois il est homme."—BRANTOME. ROGER ASCHAM, the celebrated tutor of Queen Elizabeth, writes thus: "Even as a hawke fleeth not hie with one wing, even so a man reacheth not to excellency with one tongue." In its downward stream in time language took up, like a river, the detritus of the strata of generations of men and of their circumstances. Our mind grows with the growth of our linguistic lore, it is strengthened by its strength. MOSHEH would hardly have been as mighty in words and in deeds, as both show him to have been, had he not been learned in all the wisdom of the Egyptians (Acts vii. 22). SIMPLICIUS (Comm. Phys. Arist. l. viii. p. 268) compares the sacred books of Egypt with Mosheh's, and concludes that he followed in the steps of Taôth.

To the remarks just made, which coincide in essence with the very eloquent, though rather too wordy, introduction to the Kawi language, by W. v. HUMBOLDT, it will be most useful, before concluding this chapter, to add some extracts from the *Kosmos* of his co-illustrious brother ALEXANDER:

"Languages, compared with each other, and considered as objects of the natural history of the human mind, being divided into families according to the analogy of their internal structure, have become (and it is one of the most brilliant results of modern studies in the last sixty or seventy years) a rich source of historical knowledge. Products of the mental power, they lead us back, by the fundamental characters of their organization, to an obscure and otherwise unknown distance. The comparative study of

languages shows how races or nations, now separated by wide regions are related to each other, and have proceeded from a common seat; it discloses the direction and the path of ancient migrations; in tracing out epochs of development, it recognises in the more or less altered characters of the language, in the permanency of certain forms, or the already advanced departure from them, which portion of the race has preserved a language nearest to that of their former common dwelling-place. The long chain of the Indo-European languages, from the Ganges to the Iberian extremity of Europe, from Sicily to the North Cape, furnishes a large field for investigations of this nature, into the first or most ancient condition of language. The same historical comparison of languages leads us to trace the native country of certain productions, which, since the earliest times, have been imported objects of trade and barter. We find that the Sanscrit names of true Indian productions—rice, cotton, nard, and sugar,—have passed into Greek, and partly into the Semitic languages.”—Vol. II. p. 142.

This chapter cannot be better closed than with ALEX. V. HUMBOLDT's conclusion of the first volume of his *Kosmos*, page 378: “Mankind is influenced in its physical gradations, and in the geographic distribution of its synchronic types, by the forces of the earth; it influences them, though less powerfully, in its turn. Though less dependent than plants and animals, from the soil and from the meteoric processes of the atmosphere, escaping the powers of nature,—by spiritual energy and gradually rising intelligence, as well as by a wonderful flexibility of organism to all climes,—it essentially partakes of the whole life of the earth. On account of these relations, the mysterious problem of a possibility of a *common descent* belongs to the cycle of physical cosmography. The immense realm of languages, in whose various organisms the destinies of nations are mirrored in an awfully mysterious manner,—is next in importance to the province of the stem-affinities of man. The results of even little stem-divisions are taught us by the flower of the spiritual culture of the Greeks, who were the instructors of the world. The weightiest questions concerning the history of human culture are connected with the ideas on the origin and community of languages, on their unchangeableness in a spiritual and moral direction. As long as we dwelt merely at the extremes of the variations of color and shape, surrendering ourselves to the vivacity of the first sensual impressions, we could be inclined to consider *races* not as mere varieties, but as originally different stems of men. The fixedness of certain types, amid the hostile influences of external, especially of climatic powers,

seemed to favor such a hypothesis ; however short were the periods of which we had received historic information.

More powerful arguments in favor of the *unity of mankind* are the many intermediate grades of the principal colors of the skin and of the shapes of the skulls, the analogies in the varieties of animals, and the sure experiments concerning the fertility of hybrid productions. The work of TIEDEMANN on the brain of Negroes and Europeans, the anatomy of the pelvis by VROLIK and WEBER, remove most of the contrasts. In comparing the dark Africans, in general, with the tribes of Southern India and of the West Australian Archipelago, with the Papuas and Alfours (Harafores, Endamenes), we plainly see that dark skin, woolly hair and negro-features are not always united. The sun heat of the tropic world seemed formerly inseparable from black skin.

Alexander's expeditions raised the dispute about the uncertain influence of clime on nations. JOHN MUELLER, in his all-comprising *Physiology of Man*, says : " Genera of animals and plants alter during their extension over the surface of the earth, within limits prescribed to genera and to species. They propagate as type-variations of species organically. It is from a co-operation of various—internal and external—conditions, which do not admit singly of demonstration, that the present races of animals have issued ; the greatest varieties being of those which are capable of the greatest extension over the earth. The races of men are forms of a single species, which are fertile among themselves ; they are not species of a genus, for, their hybrids would otherwise be sterile among themselves. Whether the races of men originate from one pair or from several, is indiscoverable by experience."

The geographic inquiry about the first seat, or the so-called "*cradle of mankind*," is, indeed, of a purely mythic character. W. v. HUMBOLDT (in an unprinted work "on the different languages and nations") speaks thus on this subject : " We know, either from history or even by any certain tradition, no point of time, at which mankind lived, otherwise than separated into groups of people. Whether this state was original or of later date, cannot be decided on historic grounds. Isolated sagas found on very different points of the globe, without any visible connection, deny the former hypothesis ; deriving the whole human race from *one pair*. The wide spread of

this saga has caused it to pass sometimes for an original remembrance of mankind. But just this circumstance proves rather, that it is not based on tradition or on history, but merely on the equality of human representation, or on the same manner of explaining the same phenomenon; since many myths arose certainly without historic connection, only from an equality of human fiction and curiosity. That legend shows its being a human invention, by the circumstance that it strives to illustrate the phenomenon of the origin of mankind (which is beyond all experience), in a manner that is based on modern experience, i. e. so, as if it had happened at a time when the whole human race had already existed through a millennium, after which an isolated valley may have been peopled. In vain would the inquiry have dipped into the problem of that first origin; since man is bound to his kindred and to time, so that no individual can be conceived as existing without the species and without time passed before. Whether, therefore, the said so-called traditional state (in a question which cannot be decided either by meditation or by experience) was a real fact, or whether mankind lived people-wise, from the very origin, on this earth,—Linguistic cannot venture to take upon itself to decide; nor can it, in using a decision of the question made from other sources, be tempted to employ it as a principle of explanation ‘on its own behalf.’”

Mankind can only be divided into varieties, which are designated by the indefinite term of *race*. As it is safer to group plants, birds, etc., into many small families, so are little families of people preferable to large ones. My teacher BLUMENBACH assumed five races (the *Caucasian*, *Mongolic*, *American*, *Æthiopian*, and *Malayic*), Pritchard seven (the *Iranian*, *Turanian*, *American*, *Hottentots* and *Bushmen*, *Negroes*, *Papuas*, and *Alfourous*), both without typic sharpness, without a thorough, natural principle of division. We separate what appears to be extreme, unsolicitous about stems of people that are not intercalable, dismissing them under the appellations of either *Scythic* or *Allophyllic* races. *Iranian* is a fitter name for European than *Caucasian*. On the whole, geographic denominations, as a point of starting, are very indeterminate, if the country of the race (for instance the *Turanian* or *Mawerannahr*) has been inhabited by quite different stems, at different times.

Languages, as spiritual creations of mankind, being deeply en-

twined with its spiritual development, have, by manifesting a national form, a high importance on the decision concerning the similarity or difference of races. Community of descent leads into the mysterious labyrinth, wherein the connection of physis dispositions with the spiritual power manifests itself in thousandfold various shapes. The glorious progress which the philosophic study of languages has made in Germany, since less than a half century, facilitates the researches into the national character of language, and into the results produced by descent. But, as in all regions of ideal speculation, the danger of illusion stands here also at the side of the hope of rich and certain gain (W. v. HUMBOLDT on *Kawi*).

As the remainder of the conclusion, consisting of the words of the Castor and Pollux of modern science, is too prolix for our aim, it follows in a synopsis. Long subjection of one people to another, or their long dwelling together, the influence of foreign religions, the mixture of various stems, and many other circumstances produced on both continents, a similar phenomenon, i. e., quite different families of languages in one and the same race, or idioms of the same stem of language among peoples of different descent. Asiatic conquerors have thus acted most powerfully. Although the freedom, with which the mind steadily pursues its self-chosen direction, strive to withdraw nations from cosmic influences, the emancipation is never completely perfected. There always remains something owing to descent, to clime, to a clear blue sky or to a murky atmosphere. Whereas the luxuriance and grace of language issue from thought, as from the most delicate blossom of the soul, it were to be regretted that the innermost bond between the corporeal and spiritual sphere of man should suffer, in any way, from considerations on the relation which descent has to language.

There are by nature no higher and lower races of men; although the supporters of an opposite doctrine be headed by *Aristotle* himself (Polit. I. 3, 5, 6), who endeavors to prove very elaborately, that slavery is a natural institution. More plastic, more cultivated stems of men there certainly are, but none is absolutely nobler than the others by nature. All are equally destined to enjoy liberty, which in a rude state of society belongs to the individual, and in an organized state, possessed of politic institutions, to the whole commonwealth.

Through all history the idea of perfectible humanity is every where visible. This idea consists in the strife to remove the limits that have been set between men by prejudice and one-sided views of all kinds; to treat the whole of mankind, without respect to religion, nationality and color, as one grand close brotherhood, tending towards the attainment of one aim, i. e., the free development of the inward energies. Man sees the earth, the sky, as far as he can reach, swimming amid stars, which he contemplates as if they were his own. He longs to go beyond the hills and seas, and after having left his home, he longs to return. This craving, both for the distant and for the lost, ever guards him against fixedness on one spot. Firmly rooted in his innermost nature, but, at the same time, ever aspiring to the higher and distant, man thus becomes apt to form a molecule of the whole race, tending to realize the idea of humanity.

Alexander's stirring conquests, Rome's steady state-policy, the cruelty of the Mexicans, the despotic land-unions of the Incas, all have contributed towards breaking down the barriers that separated various peoples, towards uniting them into greater communities. Strong minds acted under the influence of one idea, which may have been quite strange to them in its purity, towards the same end. The tendency to this consummation was first clearly announced by Christ, in the deepest meekness of truth. But the darkness of the Middle Ages was too thick for this light to shine in. Our age feels more the destiny of the nations to become united; even egotism, avarice, vanity perceive now more chances of success in this direction, than in the separation of men.

Above all, language comprehends, more than any thing else, every thing that belongs to man, as individual, as nation, as farmer, trader, mechanic, sailor, artist, a. s. f. (*H. on Kawi*).

What has been said proves the great range and weight of a knowledge of language, as now understood. K. O. MUELLER was among the first to appreciate fully the value of the new discoveries in this field. "Matters have come to that point," he says, "that classical Philology must either resign altogether the historical notion of the growth of language as well as all etymological researches into the form of roots and the organization of grammatical formations, or trust itself on these topics altogether to the counsel and guidance of comparative Philology." The study of language, thus reformed, is

now pursued in all Universities of Germany. But there is no country in which the same may be done to more advantage, than these very United States, on a system and by a method less fraught with scholasticity than in Germany, more simple and withal much more practicable and intelligible to every capacity. Were it impossible to contrive such a method of learning the most useful languages of the white-skinned Christian nations, within the same time, with the same expense of money, and labor, as is now being bestowed on a scanty acquisition of the rules of the vernacular, of the Latin and French; the strictures on the prevailing practices and the recommendations of the real science of language would be sheer petulance. But, as the sequel will show, such an improved system and method is no fanciful speculation, but an audible, visible, tangible reality, which only those cannot hear, see, and touch, who are deaf, blind and callous by nature or education, or whose interest it is to maintain old abuses for pecuniary profit. Amongst the latter may be numbered the great majority of publishers, who, having invested their capital in printing the middle-aged grammars or the modern empiric tread-mill method of Ollendorff, and other books of both sorts, do all they can to prevent the public from obtaining light. These men are not alone to be blamed for being a kind of literary Herods, Shylocks, and Louis Bonapartes; for they are assisted by the host of the common teachers, by most professors of colleges and of so-called universities, and by the devoted masses of the people themselves. There is no mountain without a valley, no cheat without a dupe; the action and reaction of the mystifiers and of the mystified being a magic circle, that must be first broken, before any benefit can be conferred on the sheepishly submissive people, whether in rags or in velvet. Slovenliness and lowness of taste are as much aristocratic as they are democratic; both are now-a-days the only equality that exists among the various classes of society. The primary schools look up, in stupid adoration, to the colleges, while the latter excuse their want of proper spirit with the wretchedness of the former. It is very hard to decide which of the two is worse. Unless something be done, that is honestly and really different from the pretended improvements made all over this blessed land, there can be no reasonable hope of real mental, moral, and æsthetic amelioration. All declarations against old prejudices, all anathemas against immorality, all scribbles of the newspapers against

despots, all speeches of all Kossuths, all lectures of all Brownsons, Hugheses, Emersons, Manns, on behalf of this or that sect, party, notion, a. s. o. ; all trumpeting à la Jericho,—all these noises, directed mostly against past evils,—absent enemies, unimportant modifications (not realities), will avail nothing unless an elementary, radical, thorough and widely extended reform of our ways of thinking, feeling and speaking, and of our habits and actions, be carried out. There is no effect without cause. The cause of the evil in the present subject of our inquiry, is not inherent in human nature, so as to offer an impossibility to its removal ; but it is so insidious, so deeply-rooted, so eluding perception ; it has so poisoned the ears, eyes and brain of the millions of reasonable beings, that they are shocked at being told that they carry and foster the venom within themselves. We may liken this abnormous condition of things with the cholera, with the potato-disease, and with similar animal and vegetal epidemics. In all, the first cause consists in a distemper of the elements of the atmosphere, or soil, the next consequence being a subtle dyscrasy of the animal or vegetal organ which has been affected by the former. While the dreadful effects, which are but the last rings of the chain of all disproportions between the atoms of matter, and of all concomitant dysharmonies between the energies of the dynamic momentum,—are manifest ; those disproportions and dysharmonies, escaping the scalpel of the anatomist, the tests of the chemist, the diagnostic acumen of the leech, withdraw themselves from the possible correction by means that are at hand, though not at brain.

As this treatise aims at least to suggest, if not to apply, a radical cure to the gigantic, mysterious, antihuman, absurd practices of the nursery, primary school, academy, lyceum, college, institute, university, boarding-school, seminary, et hoc genus omne ; as it openly proclaims its revolutionary tendency, disregarding ill-acquired popularity as well as not hoping to obtain protection under the shadow of the wings of the opulent institutions for the diffusion of useful knowledge ; it is indispensably necessary for those who are not afraid to touch so dangerous a Bombastes, but willing to examine what he offers,—to adopt all that he is about to propose ; if they would understand him, feel the bearing of what may seem at the first glance mere assertion, and if they hope to be benefited by his recommendations.

“ Prove all things ; hold fast that which is good ” (St. Paul’s 1st Epistle to the Thessal. v. 21).

CHAPTER II.

ENGLISH LANGUAGE.

"Lords and Commons of England; consider what nation it is whereof Ye are, and whereof Ye are the governors. A nation not slow and dull, but of a quick, ingenious and piercing spirit, acute to invent, subtle and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to. Therefore the studies of learning in her deepest sciences have been so antient and so eminent among us, that writers of good antiquity and ablest judges have been persuaded that even the school of Pythagoras and the Persian wisdom took beginning from the old philosophy of this island. And that wise and civil Roman JULIUS AGRICOLA, who governed once here for Cæsar, preferred the natural wits of Britain before the labored studies of the French. Nor is it for nothing that the grave and frugal *Transylvanian* sends out yearly from as far as the mountainous borders of Russia and beyond the Hercynian wilderness, not their youth, but their stayed men, to learn our language. a. s. f."—*Areopagitica*, a Speech of JOHN MILTON, for the Liberty of Unlicensed Printing, to the Parliament. London, 1644.

FROM this passage we learn two things, viz., that the English mind, and consequently language, were justly appreciated by Milton, and that the Transylvanians, and consequently, the liberals of Hungary, looked up to England, as a leader of other nations, in many respects. Unluckily for both, the English language and Hungary; dull-minded tamperers who did not look beyond the tip of their noses (a sort of people whom the Germans call *naseweis*, i. e. nose-wise), heedless of the deep philosophy latent in their mother-tongue, and of its life connexion with its sister dialects, have impaired its genius, and majestic character by silly theories of mechanic grammar; while the treasures of humanity (also latent to the mere enjoyment-hunting nations of Western Europe) in Hungary and in the surrounding countries, have been successfully prevented, by the house of Habsburg-Lorraine, from joining in the chorus of even that progress which Germany, England and France have made, within the last two centuries. The

solidarity of ignorance, tastelessness and despotism is thus once more rendered evident.

It would endanger the impression, intended to be made by this essay, on the sleepy waters of the schools, if we leapt at once into "medias res," without before attempting to stir up those waters; to displace the unconscious, cacochymic, half vegetal and half animal matters of equivocal generation, that are infecting the pure souls of the young, under the pompous titles of orthoëpy, orthography, prosody, and the like. As mathematicians,—and, indeed all real students of nature,—proceed from the known to the unknown; as they define terms, enunciate axioms, examine the method on which they are about to proceed: so must we also begin with the languages known to those who profit by the present disquisition; so must we, if not yet able just here to build up, put out of the way what can but hinder our forward-steps. Not only is it necessary to clear the path from impediments, but also to examine, to sharpen, to clean the tools, with which we are to work; and, what is of paramount importance, to try our materials for the new edifice about to be reared. Our task is greater, more delicate than that of any other instructor. A cure of a deeply seated, almost unseizable mental, moral, financial, bibliopolic,—and what is most,—popular disease is to be effected. The patient is million-headed, led by Scribes and Pharisees, and believing to feed on intellectual manna of their own make. The priests (elders) and the captains of the temple (college) and the Sadducees come upon him who dares to teach freely; they lay hands upon him, put him in hold in Europe; but not daring to do the same here, they let him starve (comp. Acts iv. 1-7, etc.) What to do?—"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—St. Matth. v. 13-16. The only excuse for the gigantic indifference of the majority of the English and American schoolmen,—from Oxford and Cambridge down to the poorest schools in Australia, on the Shetland isles and in the

Rocky Mountains,—on the subject of their own noble tongue, may be their not knowing what they do. If so, "Father forgive them." St. Luke xxiii. 34.

It will be said: Have Professors Latham, Fowler, etc., not written great works on the English language, not to speak of the many other authors before them? Yes, indeed, there is no lack of primers and grammars of all kinds, of dictionaries, pronouncing dictionaries, glossaries, chrestomathies, readers, etc.; there is a great deal of admirable material furnished to those who might convert it into wholesome nourishing food of the mind. BUT almost all (?) of those writers are either mere purveyors, market-men, hucksters, butlers, grocers, or even no more than "chiffoniers," curiosity-shop-keepers, etc.: compiling *pêle-mêle*, displaying some tinsel of learning, lumbering and bewildering the mind of the reader. They are no cooks, they care nothing about mental dietetics: all they strive after is some money and some fame. As for the public, its old portion is so imbued with that which is sound and unsound, that they even do not dream about a possibility of such a distinction. Their spiritual organs and energies of digestion are quite withered; their chewing apparatus—no! they do not even know what they swallow, that there can be such a thing as chewing, assimilating mental food. Still less is it even suspected by them, that their own mother-tongue is the most wonderful vehicle of the mind, the best means of acquiring other noble languages by; that their very processes of what they call "studying English" are so many fetters, blinds, stumbling-blocks, that keep them from making ten times as much out of it, according to what God has put into the same; if they only had the light and heart to throw those obstacles overboard. So true is the saying of HORACE: "*Quo semel est imbuta recens, servabit odorem testa diu.*"

The Latin language itself (see p. 18), has been poisoned by the noisomeness of the English cacoëpy and cacography. It is not easy to ascertain at precisely what time the corruption of the Latin vowels began in England. This probably took place gradually as in English. Many attempts were made to check this pestilence, or at least to stop its increase; and, afterwards, to reform it. We find complaints of this deterioration in the 17th and 18th centuries, when the Latin ceased to be a medium of oral communication between

English and continental scholars. The highest authority of MILTON thus enters the lists against this evil, in a letter on education, to HARTLIB, recommending among the first rules for exercises in his model-school: "That the speech (of the pupils) be fashioned to a distinct and clear pronunciation, as near as possible to the Italian, especially in the *vowels*. For we Englishmen, being far northerly, do not open our mouths in the cold air wide enough to grace a southern tongue; but are observed by all other nations to speak exceeding close and inward; so that to smatter Latin with an English tongue is as ill a hearing as Law-French." ROB. AINSWORTH, *Thesaur. ling. Lat. compend.* Lond. 1746, with a very valuable preface on Lat. pronunciation, which is (stupidly? or cunningly? DISHONESTY!) OMITTED in the American school editions, says: "With much reluctance I remark that foreigners hold us little better than barbarians in many parts of pronunciation." He particularly reprehends the neglect in the quantity of vowels and the "depraved sound" of C and G before æ, œ, e, i. "The irregular and uncertain pronunciation of these letters proves often a great discouragement to those who desire to learn our tongue, and this, together with our different sound of the vowels, makes *our Latin*, though much purer generally than theirs, almost as unintelligible as our English This I leave to the consideration and redress of the *learned schoolmasters of this kingdom*" [= goats and hens in a garden!] as well deserving it "To say *nashio* instead of *natio*, T as in *till*, is absurd, if we did not SUBMIT to a *barbarous prescription*." [Englishmen *submit* to wrong!] PHILLIPS, a preceptor to some royal princes, a man of great attainments and very familiar with many modern tongues, writes thus in his "Method of teaching Languages," 1750: "Special care must be taken to wean the youth from an awkward manner of pronouncing. He gave me a great deal of trouble for some months on this head; so that I had much ado to persuade him to open his mouth; for he pronounced the vowels very badly, especially the A and E, for, instead of *Amo*, he pronounced *Emo*; and when he pronounced *Emo* (to buy), he called it *Imo*, and instead of this (yes), he said *AI mo*." He speaks of this inelegant mode of pronouncing Latin, as of a thing common, yet not universal: "Many gentlemen in England still speak Latin like men, *ore rotundo*." A correct pronunciation of Latin vowels was taught in Winchester College, until the middle of the last century.—

DR. FOSTER (Essay on accent and quantity) complains of the violence done to the quantity of the ancient languages by the English pronunciation, and that, though an attachment be *professed* to it "yet this very quantity they do all (most of them without knowing it) most grossly corrupt. This assertion, I am aware, is very *repugnant to the prejudices of many* persons, who have long *flattered themselves* with an opinion, that, in their pronunciation of Greek and Latin, they strictly adhere to the right quantity, and will, therefore, startle at the very mention of their violation of it. Yet this, I am persuaded, will appear to an attentive English reader, who shall make a trial of a few lines, either in verse or prose, in any ancient author with this view. He will find, I believe, that he pronounceth as long every short penultimate of all dissyllables, and every short antepenultimate of all polysyllables, that have their penultima short too." MITFORD (Inquiry into the Principles of the Harmony in Language; at the close of the 18th century) points out the absurdity of introducing into Latin the *eccentric* pronunciation of the English; he represents its *incompatibility* with the true quantity of syllables, and proposes the restoration of the ancient sounds of the vowels, as in Italian.—All these wise admonitions were unavailing against the prejudices, the vanity and tastelessness of those educated under the humdrum-system of English schools. A reform is likewise distasteful to many engaged in teaching the Latin, who find their interest and reputation for learning involved in the amelioration. Their ranks are swelled by the great legion of persons of very narrow attainments, commonly called scholars (σχολαστικὸς, ease-enjoying, idle, slow, slothful): "Many, or perhaps most, of the most learned of whom," as MITFORD writes, "are little acquainted with any living language but their own, and wholly unpractised in any other pronunciation."

It may be asked: Of what importance is this recommended change? This question can fairly be met by the counter-questions: Of what importance is the mis-pronunciation which is about 150 years old?—Of what importance are dysharmony, cacophony, falsehood, the cutting off from other nations, and all other evil things connected with, and resulting from, the vulgar practice? If it be not enough to answer, that in a harmonious universe truth and consistency cannot fail to be useful, simply because they comply with the laws of the human mind and ear; we can but refer the reader to what has al-

ready been said, and to what is yet to follow. The philosopher whose single aim is *truth*, and who devoutly believes that there is no fact which does not cover an infinite depth, no truth without infinite living consequences, will need nothing more. On the other hand, the man of the world, and the tender mother, will be satisfied to know, that the true pronunciation of languages brings out their intrinsic affinities, their approximation as they approach their origin in time, their essential common properties and their identification at the centre of the mind: so that many languages can be learnt, when treated in a reasonable way, i. e., in keeping with their life-principle,—at once, more rapidly, more thoroughly, more pleasantly, without injuring the mind, than any one language can be acquired when isolated, cut off from the universal principles of speech. A sufficient reason in itself for recovering the true pronunciation of Latin is its *beauty*. To put the vowels into such harlequin-costume, as they are uttered in the *so-called* English pronunciation, is a crime against Roman taste, which should terrify us with the ghosts of a hardy, well-hearing nation, devoted to order and symmetry. To utter *C* and *G* before *e*, *i*, and *T* before *ia*, *ie*, *io*, *iu*, with hissing sounds, overloads the language with displeasing sibilants—there being already too many of them in the language; witness the terminations of verbs and nouns in conjugation and declension. To add to the latter those gutturals and the dental, is turning the pompous senate of Rome into a mass of hissing snakes.

There are three reasons for speaking of the Latin in this chapter, viz., *a*) on account of its importance to Glossology, on account of the pellucid naturalness and, therefore, truthfulness of its lexic constitution as well as of the richness of its numerous living offspring; *b*) because it forms full two-thirds of the English tongue; *c*) because the common assertion that the Latin, as mispronounced by the English, is pronounced like the English, is utterly unfounded.—This last point we prove thus. Although the Latin element predominate over the Teutic or so-called Anglo-Saxon, as to *massiveness*; the *genius* and character of the English is pre-eminently Teutic: so that, in speaking about the real English, we mean just this Teutic or Anglic genius. Now, as this genius is the soul of the Anglic body (i. e. of the words), when we say that the Latin is pronounced like the English, we cannot mean any thing else (if we mean aught), than that this pronunciation is con-

sonant with the genius and body of the Anglic. For, the mispronounced Latin cannot give the law to the pronunciation of the ancient Latin which had ceased to be spoken by its own nation, before the present English language arose by mixture. The Latin cannot give evidence against itself, it cannot be *felo de se*. It is plain that if we wish to tell a true, and not a false thing, we cannot say that the genuine Anglo-Saxon portion of English is pronounced like its Latin contingent. There is not a shadow of doubt that this germain, legitimate, Teutic English is just so pronounced (where it is pronounced) as the ancient Latin itself had been pronounced, *a*) and that this same genuine (Anglo-Saxon) portion is just there wrongly (rather *not at all*) pronounced, *b*) where the Latin portion of English is correctly pronounced. This may sound like a puzzle or hair-splitting; but is nevertheless true! Here is the evidence:

a) As there was no such sound either in Anglo-Saxon or in Latin, as that of the squeezed, misnamed soft *G* before *e, i, y*, and of *J* every where; and as there is no shifting or altering of sounds in consequence of position in any Anglo-Saxon English word (i. e. as *g* is always guttural, or hard, by a misnomer): it is false to say that Lat. *lego, legis, legere* is pronounced (as to *g*) like *give, giving, bigger*. For if it were so sounded, we should either have: *lego, leghis, leghere* or *jive, jiving, bigjer*, &c. Similarly with *C* before *e, i, y*;^{*} except only that it is sounded like *S*, when, as in Latin, it always sounded *k*. For this reason we have the see-saws of *cat, kitten; candle, cinders, kindle; cook, kitchen*, &c.

b) *Right, light, night, might, eight, fight, brought*, etc., are co-ordinates to *rect-, and rex (recs); lux (lucs) noct- and nox (nocs), magn-, oct, pugn-, fruct-*. Most of these Latin forms are used in English: but *-gh-* is not heard at all in the words first-named which were coined in the Anglic mint, while the corresponding gutturals *c, g* are never left out in the latter words, from the Roman mint, both out of the same natural material.

Were the English to pronounce Latin, as they do the bone and marrow and nerve of their original language, they would do justice to the Latin; they would be able to learn, or at least to appreciate, the Italian, Spanish, Portuguese, Provençal, Valachic, even the French, and German, Holland., Russian, Icelandic, Danish, Swedish, etc., languages; they would be both, more apt and willing, to attempt even

* Not having yet disposed of the English pronunciation, the graphic representations, such as *leghere, bigjer*, etc., are yet to be pronounced as in the current English.

the Slavic tongues, etc., etc.: not to speak of many other profits, which could not fail to result from their *doing simply the duty of reasonable beings towards themselves*. A great step would be made towards emancipation from a *barbarous, ridiculous, disadvantageous, dear, antihuman mental thralldom!* Non-compliance with nature's laws is ever severely punished. "Lento passu ad vindictam eius procedit ira, tarditatemque supplicii gravitate compensat."

KUEHNER is one among many grammarians who give the genuine mode of pronouncing Latin. Do you know, reader, what is done with their admonitions? They are either left out, or altered by the filibusteros who steal the labors of their mind, in order to deceive those from whom they intend nothing else than to pick money. This was done in the case of Ainsworth's Thesaurus; this is done with all other good and honest works; this was done and is being done with KUEHNER's Latin and Greek Grammars. In his Greek grammar, lately published at Andover, and in the Latin at Boston, he is made to belie his own convictions; the chapters on pronunciation being accommodated to the prevailing errors of the English and American schools. *Theft* from the author, and *Poison* to the dupe who pays for being sent on a fool's errand! Innocent youth is thus fed on trophies of two sins. This is the common practice of publishers and scholastic pilferers, in this best of all republics. In England there is somewhat less of want of conscience and decency in this respect.

Such "*crimina læsæ humanitatis*" maintain that superficial and rickety knowledge of language, which is the well of such evils as are not even thought of by parents, learners and teachers. One of these evils is the incapacity to understand the exact meaning, import, and consequently, use of *Euphony* (well-sounding). Very few persons clearly know what a *letter*, what a *sound* is; fewer understand the meaning of *element*, *diphthong*, *vowel*, *quantity*, *accent*; still fewer think that an integral and vital part of each language is its pronunciation; and but "*rari nantes in gurgite vasto*" can appreciate the real value of a correct acquisition of language;—all in consequence of the senseless way in which they have been taught, especially their vernacular. The Irish news-boys, whose cracked voices fill the ears of people in Wall-street and Broadway, are an authority in the pronunciation of English: more so than *J. Grimm*, *Bopp*, *Pott*, etc., all philologists, glossologists, orthoëpists, etc., together. Those boys and simi-

lar authorities have introduced, among many other things, the pronunciation of "*Tribune*," not as *Tribúne* (i. e., *Trib-youn*), but as *Trey'e-byoún*, with two accents. Merchants, scholars, and the whole people follow, of course; not having any standard or flag elsewhere. Hence we hear *Eye-ta-lian* instead of Italian, *Tolee-do* instead of Toledo, and other monsters innumerable. If an Italian, Spaniard, German, etc., try to correct this abuse, he can never succeed: the pupils, without almost any exception, slip back into their cacophonic mire. What they call *Spelling* drags them back (see p. 19). The teacher must either allow all other languages to be spelled as the English is, or endeavor to break the pupil from this habit. In the former case, the new language can never be well or, at least, easily learnt: while in the latter, much precious time is lost in wrangling Sisyphus-like. History, statistics, ethnography, geography and other sciences, get also their share of the falsehood and gracelessness, flowing from that defiled source of the scholastic bat-winged Pegas-inus (ὄνοκρήνη). *Ke-dron*, *Kæsar*, *Kherub*, *Kyrus*, *Kimon*, *Kikero*, *Ghinessaret*, *Gkibbeton*, *Gellius*, *Thoukeedidēs*, *Yehosh*, *Yeshayah*, *Yirmeyah*, *YeHeskel*, *Ahmos*, *Yonah*, *SeHaryah*, and all the proper names in all languages (even those of ancient English) become so disfigured, that they could not be recognized by whoever may know them correctly. The above names have been attempted to be written so as to represent their true sounds: but to do this is absolutely impossible in the present state of hallucination of the English hearing and uttering. For, the *e*, *a*, *i*, *u*; *ge*, *gi*; *che*, *chi*; *tia*, *tie*, *tio*, *tiu*; *sia*, *sie*, *sio*, *siu*; and many other combinations, offer an obstinate resistance against their being properly represented to the English reader. Leaving the reader to guess out the common manner of writing the above names in English, their usual mispronunciation alone is here given, viz.: *Sigh-dron*, *See-sar*, *Tsherub*, *Sigh-rus*, *See-säy-ro*, *Sigh-mon*, *Dzhinessaret*, *Dzhibbeton*, *Dzhellius*, *Töo-sigh-didees*, *Dzhoshua*, *Eye-say-ah*, *Dzheremigh-ah*, *Ezekiel*, *A-mos*, *Dzhonah*, *Zakāw-righ-ah*.—How does this look? Instead of one plain reality we have three crooks. *What?*—Even the name of this kind of confusion has not been found yet in any language; it certainly ought to be invented by some of the Corybantes of the English schools. What is a *line* (superfluously called a *straight* or *right line*) in nature, is made to be a

sort of *quincunx* (or *triunx*? *multiunx*? *confundiunx*? *squintiunx*? See pp. 10-16, 19).

The perplexities wrought in the most delicate operations of the mind; the injuries inflicted to the sense of hearing (which amount to a deafness for the elegancies of harmony and melody);—nay,—a perversion of the very moral sentiment,—are among the fruits of the customary method of teaching the *Ai, Bee, See*. Children are *forced* to become hearers, tellers, and artisans of thousands of *falsehoods* and *absurdities*, every day. Let us take a sentence; let us (what is falsely called so) spell it; let us compare the real constituent simple sounds of the words with the syllables (or so-called names of letters); and let us count the,—Yes,—I cannot help calling the thing by its name,—*Lies*. One of NOAH WEBSTER'S definitions of this word is: "*that which deceives and disappoints confidence.*" Now children are confident; parents are confident that their children's minds will be improved by schooling: both are deceived to such a degree, that they become even incapable of finding out that they are defrauded of time, of progress, of hearing, of good taste, of common sense.

Before entering upon the analysis, it will be best to hear a witness and judge on the common way of spelling and on Phonography, and then make some comments on his remarks. Rev. EDW. N. KIRK thus writes on this topic, in *I. Pitman's Phonotypic Journal*, Feb. 1845, No. 38, p. 45, in a letter to Mr. S. P. ANDREWS, the distinguished phonographer.

Boston, July 17, 1844.

DEAR SIR:—I promised to continue my remarks on the merits of the Phonographic Reform, proposed by Mr. Isaac Pitman, of Bath. As at present exhibited, it consists of two branches—the Phonographic and Phonotypic; the former being, in fact, only a more scientific and certain system of stenography than has been before invented; the latter, an attempt to change the orthography of the English language (always, of course, by the good will of writers, printers, and purchasers). Of the stenographic branch little need here be said, as our object is now to examine the more important pretensions of

A rectified orthography, founded on the principle of making each letter the unvarying representative of one sound.

On this proposal, several questions may be stated.

1. *Should each sound in a spoken language be represented by one exclusive sign?*

We would answer this question by another precisely analogous; shall we go from Boston to New-York by a direct road, or by a route which takes in the White Mountains of New-Hampshire? Now the answer to that question must depend upon another;—what is the object aimed at in travelling? If it is merely utilitarian, or in other words to be in New-York instead of Boston, no one would hesitate to answer. But if it be to fatigue as many horses and spend as much money by the way as you can, or if the mere pleasure of travelling and not the getting to New-York be the object, then let us have the northern route.

The present English alphabet arose, with most others, from the Hebrew alphabet. We have no means of determining whether this expressed all the sounds which the ancient Israelites employed in speech. The probabilities are strong that the physiology of speech was too little understood at that period to make a perfect alphabet. And when we follow the streams of written and spoken language, through the Semitic, Greek and Latin periods, we have no means of determining their adaptedness to one another, because the latter eludes our sight, to a great extent. But, supposing the alphabet in its earlier stages to have been precisely conformed to our present conception of a Normal alphabet, it is very certain that at present it is as employed to represent the English language, the most anomalous thing in the republic of letters. We have referred, however, to the history of our alphabet, in order to destroy any remnant of respect it may receive from either a supposed sacredness of origin, or from a supposition that it was the result of the wisdom of our ancestors. So far as they were concerned, we have no evidence that a single letter was introduced or dropped, or its power changed, as the result of any deliberation, or any thorough consideration of the rationale of an alphabet. On the contrary, there is every reason to believe that the pronunciation and the writing went off into increasingly divergent channels, and that their changes were not made in reference to adapting the one to the other; so that we have now reached the Dead Sea of Barbarism in written language. In other words, no reason in the nature of the case can be given why an alphabet should not be a definite and complete representation to the eye, of the sounds which address the ear. Our ancestors have sent us down something the very opposite of this, without a single reason to convince us that it should be so, or to remove our convictions that it should not be so.

Our second inquiry is;

2. *Should each representative of a sound bear the name of that sound?*

We see no reason against it, but an obvious reason for it, so far as it is practicable. That reason may be thus stated;—if the power and name of the letter be identical, then the instant a beginner meets the letter and sounds its name, with which he has become familiar, he has no second process to pass through, to reach the power. And why should he have, any more than for every three steps forward, we should take one backward? There are, indeed, some letters, such as the mutes and semi-vowels, which will require a vocal addition. But that should be so simple and uniform, as

to diminish to the last degree its embarrassing influence in passing from the name to the power.

3. *Should we change the present orthography of the English language?*

This is a very different question from the first, although involving it; for we might believe it desirable to have a perfect alphabet, in itself considered, and undesirable, all things considered. This point may not have met sufficient attention from reformers. A tumor on the body is pronounced a tumor, and yet it might be better to live with it, than to die in the process of excision. In order to bring the matter fairly before us, let us imagine that we were now commencing *de novo* to form a written representation of the English language, because every one is convinced that something ought to be done in the matter. Three candidates present themselves, with their respective systems before a committee of literary men.

The first recommends that we retain the orthography of the language, on account of the obviously numerous inconveniences, which must result from attempting to alter it; but that the change be in bringing the spoken language to correspond with the written language. "Nonsense, nonsense!" cries out the whole company of examiners. "Nonsense, nonsense!" is echoed in thunder from the eastward of the "disputed territory," to the westernmost log cabin in Texas. And if any one doubts the absurdity of the proposal, let him think for a moment of bringing all the terminal *oughs* of our language under one sound, say that of *plough*. Then a man has a very severe *cow* (cough), and as if that was not *enow* (enough), the *trow* (trough) which he *bowt* (bought) for the *dow* (dough) was so *row* (rough), and left the bread so *tow* (tough), that he *sowt* (sought) *throw* (through) the whole town. But his pains *browt* (brought) him *nowt* (nought) but labor *frowt* (fraught) with vexation, against which he *fowt* (fought) in vain.

Will the people ever talk so? Never, never. That candidate may then withdraw. The next appears and offers a language in which, out of 50,000 words, 49,950 are spoken one way, and written another; and in which, for forty sounds, there are 26 visible representatives; and as if that were not absurd enough, three of these characters are useless, and the others are used in the most unmeaning, perplexing, outlaw manner conceivable. One poor little *a* is seen sometimes standing perfectly unnoticed (as in *broad*), and then he has to do the work of *ah*, and *aw*, and *at*; and sometimes three great lounging fellows, *ugh*, *stand* by his side doing nothing, as in our beautiful word *slaughter*. "Out, out with such barbarism," exclaims each member of the commission; but, rejoins the reformer, the very same objection lies against the language you are now employing. Admitted, they say; but that is only on account of the great difficulties in the way of effecting a change.

Now that is just the admission we want. And believing it to be all that can be said in favor of our present written language, we pass to consider the claims of the third candidate. He says that, deeming it a hundred-fold easier for literary men to change the written than the spoken language; and believing that changes in pronunciation must be gradually taking place

in every language by the influence of physical and moral causes; and farther believing that immense advantages would result from having the written and spoken languages exact representatives of one another, he proposes to the learned commission to form an alphabet in which one sign should stand the sole representative of each sound, and that so far as may be, the sound be the only name of the sign.

The commission then asks for the advantages of his system, which he states as follows:—

ADVANTAGES OF SUBSTITUTING A PURELY REPRESENTATIVE ALPHABET AND ORTHOGRAPHY.

1. *As an enterprise of philanthropy*, its benefits will be experienced in many ways and by many classes. We are now legislating for unborn millions, and deciding the question whether they shall be subjected to walk into the temple of knowledge while their feet are yet tender, over rough rocks, broken glass, and bogs, because we enjoyed that discipline; or whether they may go in a plain, straight, smooth path into the art and mystery of reading. I have no desire to diminish any portion of mental exercise which goes to mature the faculties; but I seriously believe that the human mind is retarded in its progress by the barbarous treatment to which it is subjected in the first steps of acquiring knowledge. The mechanical process of learning to read ought to be made as easy as possible to the tender mind of a child; let the work of mental discipline by grappling with crooked things, and contradictory things, and false things, come later, if it must ever come. If there be any advantage to us in possessing the ability to read, then it would be advantageous to all that have not that attainment to acquire it. And he who diminishes the difficulties of making that attainment is, to many, virtually a second inventor of the press. There are millions who now stand just in that position, that if things continue as they are, they will never learn to read; but if a simpler, readier process be universally introduced in their day, will make this attainment. An adult of ordinary memory could learn to attach the proper sound to each sign so as never to forget it, (calculating the time consumed in repeating and combining it with other sounds) in ten minutes. So that if there are 60 sounds in all the written languages of the earth, and he could pronounce them all,—in ten hours he could learn to read, that is pronounce the words of any language in the world, if printed phonographically. This is sober truth. And not to press it into what some may deem the regions of extravagance, in seven hours an adult of ordinary memory could learn to read a phonographically printed book in the English tongue. This fact ought to arrest the attention of philanthropists, of missionaries, of the teachers of emancipated slaves, and others similarly employed. I say unqualifiedly that he who publishes a good book in phonotype, and teaches the now uneducated class to read it, is a public benefactor, even if it is never adopted by the higher classes. Suppose that book to be the Bible, and let it and the phonetic schoolmaster go through the middle, southern, and south-western states of this large

country, amid our own uneducated population and the uneducated emigrants, and he will do an immeasurable good.

It has likewise important bearings upon that increased acquaintance with each other by the nations of the earth, which is to promote the charity, and diminish the hostility and cruelty of the human race. Suppose the facility of acquiring the English language thus diminished to foreigners, what stores of moral and religious instruction (such are found in no other language) would be opened so much more fully to them! It must not, however, be supposed that in presenting this consideration we overlook the fact that, enabling a foreigner merely to read our language is not doing as much for him as it is for a native. In the case of the former we only facilitate his acquisition of the language; but for the latter we effectually break down a barrier by which the mind has been kept from communing with the writers of his own tongue.

2. *It will promote the interests of orthoëpy and orthography.*

Let any one take up our authors from Wycliffe and Chaucer to the North American Review or New Englander, and our lexicographers from Bailey and Dyche down to Webster and Neander, and see the glorious uncertainty of orthography, deserving to be as proverbial as that of the law. Now I do not imagine that there is any competent tribunal to determine the disputed points, or to secure a fixed standard of spelling or pronunciation, yet much might be done. As the causes which go to change the spelling and sound of words are real and definite, and as some of these alterations are improvements, and others are signs of degeneracy, nothing can have a greater tendency to keep these changes under the eyes of all who read the language, than to commence turning every one's attention to the delicate shades of sound (now generally overlooked) in almost every word, and reducing pronunciation to so definite a visible expression, that no change of pronunciation can steal into a district without alarming the whole country at once by its exposure on the printed page. For, it must be observed that then every one will write a word just as he pronounces it. These remarks, however, do not apply to our equally whimsical accents, because no provision is made in this system for introducing them into any other books than spelling-books and lexicons.

3. *Its introduction will be another triumph of the genuine spirit of reformation.*

To get rid of a practical absurdity is always in itself desirable. The importance of the reformation increases as the evil is widely spread, and affects the great interests of society. When such an evil is removed without disturbing any other great interest of society, more is accomplished than merely the removal of that one evil. There is given a new evidence of the recuperative element which God has placed in human society like that which he has placed in the human body. There will be fresh encouragement to the friends of man; and a model will be furnished for the rectifying of other abuses. Now, that the English language needs such a reformation, we suppose to have been obvious for many years. So

far as I know, it is the most anomalous and reckless in its pronunciation of any living language. Like Sir John Moore, it is there "alone in its glory." And the mode of conducting this reformation is precisely what it should be. By fair and kind and courteous discussion it seeks to convince, it courts inspection, it works and waits for society to be ready for its adoption. There is perhaps no force in the consideration, but it does somewhat impress me, that there may be some demoralizing influence in the practice of calling a letter by a sound, and then in the great majority of cases where it is used, contradicting this very instruction. Does it not tend to destroy a child's confidence in the veracity of a teacher, or at least in the truth of things? The little creature has strained his optic muscles to observe the peculiar form of the letter *c* for example. For, it will be remembered that concentrated attention to form that comparison and discrimination are the result of a strong and continuous voluntary effort. Now when he has reached the point of marking that *o* "goes clear round," but that *c* "stops," and that this has the hissing sound, and then comes to apply his knowledge, and with great delight for the first time makes a combination of it with *ap* (an old acquaintance it may be), and cries out *c, a, p, sap*; what is his mortification to be told, "no; *c, a, p, kap.*" But if we have not refined too far, mortification is the least evil result. His trustfulness receives a shock, and he puts his mind into this attitude; now when I am told that *c* is *sea*, I will not believe it, I will believe that it is *kec*. But not to insist on this, it seems to us there will be a truthfulness and simplicity in the Phonographic system, which we should love to see supplant the present awkward, cruel, false creature who stands janitor at the door of knowledge, and who gives to children some of their first associations with science.

4. *It will promote the interests of science, and general knowledge and Christian benevolence.*

Every thing which diminishes the consumption of time, strength, and money, in recording and publishing the results of mental effort, must advance the great interests just named. Look, then, at the chirographic department of this art. It has secured what no system of Brachygraphy ever before secured, extreme brevity with complete legibility.—The lawyer, the merchant, the preacher, the author, the editor, the reporter, can save five-sixths of their time now devoted to writing. A simple illustration may show the importance of this. We and all European nations are now employing a system of stenography. Suppose we should abandon it, and go back to writing in our own language what we now express in characters borrowed from the Arabs. For instance, take the sentence, "The twenty-eighth of May, eighteen hundred and thirty-eight, received eight million, nine hundred and forty-seven thousand, five hundred and seventy-seven pounds of cotton." Now we express it thus:—"May 28, 1838, received 8,947,577 lbs. cotton." Here is the difference between 36 downward strokes of the pen, and 145. Suppose one merchant writing out every word as in the first specimen here, for ten hours a day, and another employing the Ara-

bic and short hand; not only will the other save seven hours and a half, but when his work is done it will be more beautiful to the eye, and a hundred-fold easier to examine. But the short hand connected with this system saves still more time and labor than the Arabic figures, by which we express sums and quantities. Already, thousands of letters are written in this character in England. But perhaps no profession should welcome it more cordially than the clergy. Many a constitution might have been preserved to a good age, that now lies in a premature grave, if the body had not been chained so many hours every week to that fatal writing desk. Orators and reporters should equally hail it, for it will save the one from the vexation of being misrepresented, and the other from misrepresenting. Some of the finest effusions of oratory have been extempore, and are lost for ever, for want of a phonetic system of sufficient brevity to admit of its being written as rapidly as a language is spoken, and yet so definite and accurate as to require no dependence upon the memory. Such Mr. Pitman's stenography appears to be.

But not to dwell upon this branch which is not so much to our present purpose, we would refer to the immense saving in press-work. It is said to be one-fourth. See the bearings of this on the operations of the Bible and Tract Societies. Every £100,000 becomes in value £130,000 and upwards. But a still higher, though remoter, advantage is, that it is the first efficient step towards a universal alphabet. Such a thing is feasible, for it exists now in music and mathematics. And it is of great moment. Perhaps in twenty years there may be a congress of nations, not to map out empires and appoint masters for the world, but to adopt uniform visible representatives for all the spoken languages of the world. Then one mighty barrier between the members of the human family will be removed, and the acquisition of languages be greatly facilitated. Then the missionaries who are reducing the languages of barbarous nations to a written form, will have a uniform standard which will aid and not retard the progress of civilization.

But to all this it may be replied, that the confusion would be insupportable if the proposed change were now introduced. I would reply, that if the good of the whole is to govern us, that consideration can soon be disposed of, at least in theory. We have only to compare the confusion of the hundreds that now read, with that of the millions who are to learn to read. If the present generation of readers will consent to perplex themselves so much as to learn a new alphabet, it will save all that are to follow us the perplexity of learning and of their unlearning, as our present alphabet renders necessary.

Whether this change will be brought about, none is competent to say; or, if it shall be accomplished, whether it will be in this generation, depends upon many things which we do not and cannot know. If the pressure upon our sense of absurdity and upon our philanthropy is stronger than the love of ease and of what is, then it will gladden our day.

How shall the change be effected?—"that's the question."

Your obedient servant,

EDWARD N. KIRK.

With the view of putting the subject matter in a proper light, the above letter has been inserted: on account both of its embodying one of the remedies proposed by I. Pitman, and of the opinions on Phonography, entertained by the votaries of the old abuse, as well as by those who feel a necessity of a reform, without knowing its direction and extent. Before commenting on the merits of Pitman's system, and before proposing a remedy to the evil, it may be useful to exhibit, yet more palpably, the enormities complained of.

Let us analyze the following sentence:

The light of knowledge is better than the glare of gold = 45 letters;

Θī lăit of noledz' is better Săn Sî glêr of gôld = 37 sounds.*

The PANACEA of English elementary education follows, in its own glorious way of spelling:

‡ *Tea-aitch-ee El-eye-dzhee-aitch-tea O-ef Ka-en-ô-double-you-cl-ee-dee-dzhee-ee Eye-es Bea-ce-tea-tea-ee-are Tea-aitch-a-en Tea-aitch-ee Dzhee-el-ai-are-ee O-ef Dzhee-ô-cl-dea* = 130 letters (which if again spelt in the same way, needs about 400 letters to write it out.—For what end? To arrive finally at the elements?—Oh no!—To go on, ad infinitum, into more and more darkness and confusion).

Count now the simple sounds occurring in this mode of spelling, and you will find them to amount to 83 (i. e. written according to the laws of arithmetic and acoustics).—Neither the letters, as visible elements, nor the sounds as audible elements, are even so much as enumerated;—nay, not even a hint is ever made that they could, should and ought to be counted: yet the child is made to believe that he is studying the Elements! So much for the FIRST FALSEHOOD in this Ahrimanic paradise! The spelling puts into that sentence 20 *î* (i. e. long Italian *î*-s when there is absolutely none!), 9 *t* (when there are but 3), 9 *ě* (only three such sounds), 6 *ê* (only 1 really), 5 *d* (2 in reality), 4 *z'* (1 in nature) 4 *ô* (1 in truth), 4 *s'* (none at all), 2 *ă* (1), 2 *â* (none), 1 *k* (none), 1 *ũ* (none) = 55 sounds used in spelling, which do not exist in the sentence = *as many falsehoods*. The only sounds that are in the sentence, and are put into it by the spelling, are *l, f, n, s, b, r, ă*. The slender *î* of the *the*, the lisped *ſ* of the same *the*, and the two (hard) *g* are not even sounded. Nothing, moreover, is said of the *k*, of the *-gh-*, *-w-*, of the final *-e*, as being silent, etc. The anatomy of dead animal bodies is disgusting, sickening, life-endangering; although the harmony in all their parts lead us to knowledge and to the admiration of God's works. But the analysis of the so-called spelling affords nothing but disagreeable impressions, leading one almost to doubt, whether millions of the

* It is impossible to disentangle the Gordian knot, without making some incisions before giving it the coup-de-grâce. The proper sounds are here anticipated: the vowels are sounded as in Italian, Spanish, *s'* like *sh*, *z'* like *-z-* in glazier, the Greek Θ, S like *th* in *the*. (See below Sounds and Letters).

most civilized men have really common sense. No wonder that such spell-bound men patronize astrologers (La Roy Sunderland, Dr. Roback), mental alchemists, mysterious rappers, phreno-mnemotechnicians; that they get beside themselves at the trills of featherless nightingales, larks, swans, at entrechat-makers, a. s. f.; that they swallow all kinds of juleps, pills, syrups, panaceas, etc., of fashionable Tofanas, Cagliostros, St. Germaines.

“ . . . Stulta est clementia, cum tot ubique

Vatibus occurras, perituræ parcere chartæ.”—JUVEN. S. I. v. 17, 18.

“ Difficile est Satiram non scribere.”—*Ibid.* v. 30.

Let us now recapitulate the numbers 45, 37, 130, 83, which have resulted from our inquiries. In what natural relation do they stand, each to all others? Let us add to the inevitable *fermentation*, that must be excited by these incongruities in the brain of the child, the instinctive perception by him that he is imposed upon, in some way unaccountable to himself; and let us ask ourselves what will be the effect of the yeast, thus produced, upon the mental and moral faculties of the poor creature?—Let us ponder upon the inevitable consequences, both positive and negative, of these proceedings, carried on against all that is simple, chaste, innocent, true, beautiful, natural, pleasant, graceful, just, in the soul of childhood; and let us consider, at the same time, that those atrocities are being performed, *con gusto ed amore*, against millions of children . . . But enough!

MR. I. PITMAN'S *Phonography* is, certainly, the best substitute for Stenography, or short-hand. His merits, as an expositor of the absurdities and baneful influences of the English so-called orthography, and as a teacher of proper enunciation, as well as of a reasonable analysis of the sounds of the English and of some other languages, —cannot be sufficiently appreciated or remunerated. He is a benefactor to the nations whose mother tongue is the English; and it is really painful to look at the sad appearance of the picture, which he exhibits with consummate skill, indefatigable diligence and honest zeal. Yet there is too much at stake in his proposed reform, to command an unqualified and illimited acceptance of the same. Were this done, the English language and, consequently, the nations speaking it, would lose incomparably more than they would gain. They would set their language adrift on a boundless ocean of confusion of every kind; they would deprive it of just those parts which are most significant and most nervous; they would cut it from the moorings by which it is being held fast to the deep,—(let us not hesitate in saying it)—divine harmony, that has been attempted to be shown to exist in human speech (see Chap. I.); they would return to that condition,

with regard to the tongues of other nations, which gave birth to the expression, "*divisi orbe Britannii*." In other words, the etyma (see the Chapters on Sounds and Roots) of this admirable English language would be irreparably blurred. To scrape off the amalgam, which makes mirrors of plain glass, is not cleaning them; to scour the alimentary canal of animals from all the substances necessary to its functions, is not curing them from diseases of the same. It amounts to killing.

With due diffidence in his attainments, but in the conviction that a cure is possible, without killing the patient or rendering him still more sick than he really is, the writer proposes the following

REMEDY.

First as to the Latin (see p. 18). In order to render the present suggestion more acceptable, the author gives here the views of the same highly accomplished writer, whose authority has been already used on page 15 (North Amer. Review, April, 1849, Art. viii).

"The difficulty of making this change (see below on the pronunciation of Latin) is not so great as it might be thought, even to those who have for years accustomed themselves to a false pronunciation. The reading of Latin aloud, correctly, an hour or two a day, for a few weeks, will be quite sufficient to banish the old method from our regard. The true sounds are so harmonious in themselves, and so consistent with the genius and structure of the language, that they recommend themselves at once, both to the ear and to the judgment. As they become familiar, we feel, for the first time, the dignity of Roman eloquence, the melody of ancient verse. It is as if a shrivelled mummy had suddenly started into life and vigor, and reindued itself with the bloom and charm of youth . . . If it be desirable that such a number of years, and these taken from the first period of life, most valuable for the acquisition of knowledge, should be devoted to the study of the ancient languages, it is surely desirable that, in compensation of all this toil, at least, a knowledge of these languages should be acquired. There is no branch of education which stands in greater need of the quickening touch of reform, than the study of the ancient languages. It is freely allowed, that, notwithstanding the disproportionate amount of time bestowed on the study of Latin, very few Latin scholars are formed. Yet the language itself, certainly, presents no greater difficulties now, than when it was readily spoken and written by all educated persons; nor is there any good reason why it should be a harder task to us even, than it is to the Germans of the present time. The unsatisfactory result of our efforts is then to be attributed to the erroneous system of instruction. Nothing, it must be allowed, can be more wearisome or pedantic, than

this system; nothing could be better adapted to disgust the learner with the study, before he reaches an age at which he could judge of its importance. Children of tender years are required to oppress their memories with grammatical rules and disquisitions, which would tax severely a mature intellect. These are so obscurely, often so inaccurately worded, that they are intelligible only when read by the light of a previous knowledge of the facts they pretend to expound. Many of these rules, when disrobed of their cumbrous phraseology, appear mere truisms; they are in many cases so trivial, so often resting on no other foundation than the whim of some ancient pedant, that they make us realize fully the good sense of QUINTILIAN's assertion, that it is *one of the first requisites of a grammarian to know that there are things which are not worth knowing*. There is no reason except the unnatural manner in which they are taught, that the ancient languages should be so much more difficult of acquirement than the modern. On the contrary, as they are more regular, more complete in their grammatical forms, and no longer subject to the empire of caprice, a knowledge of them may be acquired with greater ease and certainty. These languages are not dead; or, if dead, yet so choicely embalmed, that they miss of life only the power of growth and the chances of decay.—Reform in matters connected with teaching, and especially the teaching of the ancient languages, has been impeded in this country by the superstitious deference we pay to the practice of the English universities, to which we are accustomed to look as to the well-heads of learning.—*Dr. Foster*, whose scholarship has reflected honor on the Alma Mater, speaks thus of the *Academiæ autoritas*: ‘Although the name of a university be weighty and venerable, yet, when we consider it as consisting of fallible individuals, it greatly abates of that awe its name might otherwise inspire.’

“We make no quarrel with a respect for things old and established; nor would we willingly see lessened that love and reverence with which our transplanted England turns to her older home. But the European England of the 19th century has no more claim to this title of “the Old,” than ours of the Western world. The relation in which these countries stand to one another, is not that of parent and child, but that of brother to brother. It is for each to give and take mutual example of zeal for the cause of truth and progress; it is for neither to form itself slavishly by the other. Let, rather, both turn to that venerable England, whose children we, as they, truly are, and among whose sons we may find men on whose pattern it might, indeed, not misbecome us to model ourselves; men who looked to right, and not to custom; who sought for truth, and did not ask for authority.”—*Mrs. M. L. P.*

The advantages resulting from a correct pronunciation of Latin are incalculable. To the reasons already given for treating it here, in connexion with the English, many other weighty ones might be added. The history, literature, jurisprudence, and political as well as

social influence of the Romans, whose language it was; the intrinsic value of its lexic and grammatic stores, together with its strength and the majestic proportions of its structure; its intercompensation with all the languages of all civilized nations, in connexion with its extension among all persons of culture all over the globe; the use which is made of it, even now-a-days, in many most valuable scientific works, not only as of a quarry of terms, but also as of a vehicle of thoughts;—all these render the Latin The Language pre-eminent above all others. None who desire to become such proficient in letters, sciences, arts, or in public life, as their natural capacities might allow them, can neglect it altogether, without impunity.

Let it, therefore, be made the flying-wheel, so to say, the balance, the escapement of the Europæo-American languages, by which they can be guarded, on one side, against barbarification, and on the other, against running themselves down and thus endangering the wholeness of their limbs and the soundness of their genius, by empiric would-be improvements. Examples of recrudescence into barbarism are abundant in our languages. Thus French: *quatre-vingt-dix-sept* (four-twenty-ten-seven) for *neuvante-sept* (ninety-seven), *aujourd' hui* (on the day of to-day) for *hui* (*hodie*, Span. *hoy*, Germ. *heute*), etc.

Secondly as to English. Without adopting the life-endangering recommendation of Phonographers for such languages as the English and French, we must avail ourselves of all that is good in their suggestions. Every language ought to be written in harmony with its sounds, as the *Sanscrit*, *Hebrew*, *Arabic*, *Greek*, *Latin*, *Armenian*, *Russian*, and some others were, or are yet written. The German, Magyar, Turkish, and some others, hold the middle between such and the out-laws against harmony between the sounds and letters. Phonography is no new invention, nor a discovery. But languages whose *graphy* has either originally been more or less discrepant from their *phony* (allow this term to pass), or has become so from various causes, and which are now, certainly, written better than they are pronounced:—such languages cannot now be written just so as they are pronounced, unless they prepare themselves, by so doing, to descend into the tomb of the Capulets. The English and French, above all others, are in this sad predicament. They have but the choice between annihilation, if they should resort altogether to phonography, and the following stricture of VOLNEY: “It is impossible,

in passing in review the different alphabets of Europe, to see without surprise, that nations proud of their progress in the sciences and arts, have remained so far behind in the most elementary science of all, the science, indeed, which serves as the base of this vast, complicated edifice of civilization. The alphabetic methods of our Europe are true caricatures. Irregularities, incoherences, deficiencies, redundancies appear in the *Spanish* and *Italian* alphabets, in the *German*, *Polish*, and the *Dutch*; as for those of the *French* and *English*, they are disorder itself."

What is then to be done?

Answer. Keep,—on the whole,—the present GRAPHY (or mode of writing),—but abandon altogether, and as soon as possible, what you are accustomed to call and believe to be SPELLING. Learn to SPELL in the true sense of this word, i. e., to analyze your words in two ways, viz.: 1. into the sounds they consist of, as now pronounced (really, mostly mispronounced), according to the laws of acoustics, or, if you please, according to PITMAN'S method, and 2. into the letters with which the words are (mostly correctly) written.

A shout is heard from New Zealand to California, from the Shetlands to St. Helena: What? Do Two things instead of One! Two kinds of spelling?—We have already too much of One!—*Answer.* Yes, indeed, you have too much of One.—But two things are often less than one and still better than one; such is the case here. You believe spelling to be the Panacea against all evils that the mind is heir to; now you have two real bona fide panaceas, instead of that mind-ear-and-tongue-sprawling thing, which your schoolmasters impose upon you, under that very name. For, to spell is NOT what even NOAH WEBSTER teaches you (i. e., to tell or name the letters of a word; to write with the proper letters; to form words by correct orthography) nor what French lexicographers call *épeller* (i. e., to call out; another form of appeller): but it is and means nothing else than to split, i. e., to separate, to sever (=s-separative and pull, or Lat. pell-o, vell-o), in other words to pull asunder, to analyze. Now; when you say *aitch-a-tea*, meaning *hat*, you certainly do not analyze this word, because you put into it what is not in it; whereas the word is nothing but what it is, i. e., a compound of the three sounds which are perfectly represented by its three letters. Were you to spell *hat* in the proper way, the two proposed correct spellings would coincide

into a single one. In the best Anglo-Saxon words, now within the English language, this coincidence is predominant, i. e., the best English words are just so written as they are pronounced :—provided we do really spell as reasonable beings, and not as moon-ridden scholars. Spelling is vulgarly taken for writing, i. e., instead of asking : With what letters is a word *spelt*? we should ask : With what letters is the word *written*? We cannot spell (even in the proper sense of this word) all words found in the present English language, just so as they are now sounded, by spelling them as they are written. And just those words which Englishmen had the least right to spoil, have been most ridiculously disfigured, viz., the words taken from Latin ; so much so that even where they pronounce right their own ancient vernacular (see p. 41) words, they ill-treat those coming from Latin.

By spelling the words according to their present graphy we at once are in ancient Anglo-Saxon, in genuine Latin, in German, etc., in short, we are in the luminous region of TRUTH, in the ETYMA ; for, *ἔτυμος*, signifies *verus*, and *Cicero* translates *Etymologia* with *Veriloquium*, *truth-telling*. We shall see below, that Etymology, in the proper sense, does neither signify the science of what are called Roots of words, nor that part of grammar, which treats of declensions and conjugations. It means the coining of words out of those roots, in the various ways that will be described. Both real spellings require but about one-third of the time which the false spelling consumes : while one of them is in perfect keeping with the present usual cacoëpy, and the other with the nearly or quite true form and sound of the word. Thus we have the pleasure to mispronounce the words to our hearts' content, according to the spoken language, without offending the truth of the existing disease of the language ; and we are also, by pronouncing the word as written, in the truth both of the health of our own ancient tongue and of that foreign idiom to which it belongs. We are truthful ; we gain unsought-for knowledge ; we save time, labor and money ; we do not sin against any principle of any science.

By the present English miscalled spelling, *One single word only can be correctly spelt*. This word is the interjection *O!* and even this only when not written *oh!* But to exclaim *O*, with the only true sound of this letter, that is found among the so-called *names of the letters*, is again not splitting : because a single sound cannot be split.

There is not one single, solitary correct representation, of either the sounds or of the letters, within the whole range of the so-called English orthoëpy!

There are now 28 simple sounds in the English language. Both I. PITMAN (who counts 25, but makes 41 letters) and Prof. R. G. LATHAM (who confusedly makes out 40 elementary sounds), and almost all other English writers are in error as to the number of the simple sounds, or as to their separation from compound sounds, or otherwise.

Of these 28 sounds, 20 are represented by single letters. They are here given in such words as contain them in their native purity,—but without regard to quantity, i. e., the length or shortness of the vowels,—viz.: *Alabama*, *bet*, *can* (and *kid*, *quick*), *did*, *end*, *far*, *get*, *hat*, *ink* (and *only*), *lot*, *men*, *no*, *old*, *put*, *red*, *sit*, *tell*, *full*, *vat*, *zest*.—Four are written with combined letters or indicated by position,—viz.: *thick*, with sharp assibilated *t*, which might be represented by the Greek *θ* or by *t'*; *this*, with mild assibilated *d*, representable by *d'*; *shall* (or *nati-on*) which might be noted by *s'*; and *glazi-er* (and *osi-er*) which might be transcribed by *z'*.—Add the 4 peculiar vowels, of which 3 are almost exclusively English, viz.: *as*, *under*, *ought* and *irk* (whose *ö* is also found in French, written *e* in *me* or *eu*, *oeu*; in Magyar, Turkish, etc.); and we thus have the cycle of all simple English sounds.

There are, besides, 10 compound sounds, of which 4 are diphthongs, viz.: *out*, *oil*, *use*, *idle*; while the rest (though no more deserving to be classed among compound sounds than any other combinations, as f. i. *bent*, *plan*, *hurl*, etc.)—are: *chat* (and *pitch*), *gentle* (and *ledge*, *join*), *Alexander*, *execute*, *wine*, and *yet*.

We shall now transcribe phonetically those of the above words given as examples, whose graphic representation differs from their phonesis (i. e. pronunciation), thus: *t'ic*, *d'is*, *s'all*, *glêz'ier*; *äs*, *ûnder*, *ât*, *örk*; *aut*, *iûz*, *äidl*; *ts'at*, *dz'entl*, *Alecsander*, *egzeciut*, *uväin*, *ÿet*.

It is difficult to arrive at the necessary condition of being understood; or, in other words, it is arduous to avoid being misunderstood, and, at once, to convey the exact, simple, genuine sounds of the elements! The black flag of despair warns one against attempting the work of emancipation from the gigantic confusion. One is reminded of:

“Lasciate ogni speranza voi che entrate!
 Queste parole di colore oscuro
 Vid'io scritte al sommo d'una porta.”

DANTE, *Div. Com.*, *Inf.*, c. III., v. 9-11.

Instead of writing the English language, as I. PITMAN proposes, the pronunciation ought to be amended,—if possible,—or, at least, its growing corruptions ought to be stopped. Phonography could be adopted only,—and then with the greatest advantage,—after either of the following things had taken place, viz., after: *a*) the nations who speak English had been brought to a clear sense of what language is, in all its bearings; or after *b*) their language had been restored to all its beautiful native proportions. Is there any hope of either or of both of these desiderata becoming realities?

Even as it is, the insufficiencies, inconsistencies, contradictions, redundancies and all other inconveniences, complained of by Prof. LATHAM, FOWLER, etc., are not so terrible, as the want of a clear perception and conception by those very writers, that the root and reality of the evil are not to be sought exclusively and chiefly in the prevailing orthography, but rather in the pronunciation, and, above all, in the manner of teaching the elements of the language. They tinker without thinking; they heap Pelions and Ossas of learning upon each other, with the intention of giving light: but, in so doing, they only lead the student to deplore the anomalies of his tongue, instead of pointing out the real source of its dyscrasy, and instead of suggesting a remedy. The English language is innocent of its failings. Nor are these so much the product of the people as of the teachers. There is no more majestic, no more copious, no more important language, than the English. It can be rectified by resorting to simple common sense, aided by sound and practical learning. This learning is much easier of acquisition, than the lumber-some, cumbersome method and system of spelling, parsing, Ollendorffing now in vogue.

It cannot be sufficiently repeated that,—excepting a moderate amount of absurdities of the present orthography (vulgo called spelling), which could be very easily removed,—the bulk of the English language is correctly represented to the bodily eye; provided we have a mental eye for its own ancient forms and present dialects, as well as for its kindred languages of the Indo-European family. Let it be pro-

nounced as it now is, for the purposes of common life : but do not touch the essence of its orthography ! Let the sounds of the spoken language be analyzed by children before they are taught the letters ; let the letters then be taught as they ought to be. Apply the sounds represented by the letters to that enormous mass of English words and parts of words, which are really written phonetically ; and, after the children had thus learnt what is true,—and not before,—introduce to them those words and parts of words, in which the writing disagrees from the speaking. The very oddity of this discrepancy will strike the children, and be better remembered, without impairing their sense of truthfulness.

Further, let the words of the latter kind be pronounced just as they are written, and the child will find pleasure in doing it ; while, at the same time, he will learn other languages, without perceiving this exercise to be a new, burdensome study. Pronounce, f. i., the following words just so as written, and you are immediately in, or near the languages which are marked by their initials in parenthesis : *knee* (G. Gr., L.), *knit*, *knave*, *knife*, *knead*, *knight* (G.) ; *gnome*, *diaphragm*, *phlegm*, *paradigm* (Gr.) ; *nigh*, *fight*, *light*, *might*, *right*, *sight*, *plight*, *fright*, *brought*, *thought*, *freight* (G.), *alms* (Gr., G.), *psalm* (Gr.), *half*, *calf* (G.) ; *sword*, *answer* (G.) ; *debt*, *doubt*, *subtle* (L.) ; *catacomb*, *rheum* (Gr.), *scene*, *sceptre*, *ascetic* (Gr.), *descend*, *viscid*, *scissors*, *irascible* (L.), a. s. f.

What are the so-called *names* of the letters ? *Answer.* They are another monument of slovenly logic. The word *name* is a by-form of the Latin *nom-en* (γνώμων, index, pointer, a sign whereby we are made to *know* an unknown thing ; a mark). Now, a sign must have—in order to be good,—a natural connexion with the thing which it is to betoken ; it must not lead astray ; it must itself be posterior in origin to the other thing ; it must, in short, comply with all requisites of a sign. The importance of a natural relation between the sign or name, and the thing which it is to indicate, grows with the importance of the latter. Enough has been said on this topic !—A name or sign appeals not merely to the ear, but to the other organs of sense also. *The letters are the signs (tokens, remembrancers) or visible names of the sounds*, which are evanescent, while the letters are fixed. Hence letters are called *Buchstaben* in G. (*book-staves*), *literæ* in L. (*lino*, *lit-um*, *b-lots*), *Grammata* in Gr. (γράφω, *s-cribo*, *en-grave*,

s-crape), reminding us of the sounds, and not of arbitrary, uncouth, mind-and-ear-stunting groups of sounds. *The pure sounds*, for the representation of which letters have been contrived, *need no names! They are their own names, as soon as they are properly uttered.* Could we have a *real live horse* at every utterance of the *word horse* (*equus, cheval, Pferd*, etc.), we should not need this word. If you want *A* in *Alabama*, do not go bleating four times *ê*; if you want *simplicity*, do not *eye* three times and do not ask yourself *why?* at the end; unless you apply this word to inquire *why you do not wish to know the truth about your ê-bî-sî?*—If you absolutely must have names, do as the Hebrews, Arabs, Greeks, Indians, Russians, etc., did; say *Adam, bat, cat*, etc.

That the pronunciation of the alphabet, here proposed, for the thousandth time (considering the admonitions of all good writers on language), is really more in harmony with the English language, even as now spoken, than the vulgar spelling,—is very easy of demonstration. Take a well-known passage, f. i., the 3d chapter of *WALTER SCOTT's Waverly*, from the beginning to the words “primary object of study;” count the number of times that the ambiguous letters occur, and you will find—(leaving, however, out of the question the following combinations: *ai, ay, au, aw; ei, ey, eu, ew; oa, oe; ou; uy; ch, gh, gu*; as not affecting it) that those letters occur thus:

	Times		Times		Times
<i>a</i>	244,	as in Italian	206,	as now spelt	38
<i>e</i>	340,	“ “	312,	“ “	28
<i>i</i>	240,	“ “	222,	“ “	18
<i>u</i>	58,	“ “	38,	“ “	20
<i>y</i>	35,	“ Span.	33,	“ “	2
<i>c</i>	81,	“ as <i>k</i>	54,	“ “	27
<i>g</i>	51,	as in give	39,	“ “	12

On an average, the natural, organic, almost universal sounds of all the letters, even in English, stand to the arbitrary, unorganic, very sectarian names of the English schools, in the ratio of about 8 to 1. And yet these would-be-names, with their twin-brother, spelling, are more worshipped than the “*presto, hocus-pocus*,” or the cabalistic figures, whereby the necromancers, alchymists et hoc genus omne, of

the middle ages, believed, or pretended to be able to conjure the spirit of nature. Hence the narcosis of good taste, of hearing and of some other faculties, in millions of highly-gifted men. In the 2d edition of the *Grammaire Générale de Messrs. de Port-Royal*, published in 1664, we find already the method of uttering the natural sounds of the letters, not only recommended, but as having already been practised in the instruction of all kinds of languages, long time since. Holla! Schoolmasters, awake! The sun has already arisen two centuries ago!

"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat! They that make them are like unto them: so is every one that trusteth in them." Ps. cxv. 4-8.

Dixi. No polemics hereafter. Those who wish to have mouths, eyes, ears, and comply with the conditions necessary for progress, will profit by what follows.

CHAPTER III.

SOUNDS AND LETTERS.

"Ce qui paraissait exception, c'est la règle même; ce qui semble désordre, est un ordre plus savant : partout la simplicité de la cause triomphe dans la complication infinie des effets."
—ROYER—COLLARD.

"Levia quidem hæc et parvi forte, si per se spectentur, momenti. Sed ex elementis constant, ex principiis oriuntur omnia : et ex judicii consuetudine in rebus minutis adhibita, pendet sæpissime etiam in maximis vera atque accurata scientia."—CLARKE, *Pref. ad Iliad.*

ALL teachers of Music begin the instruction of their pupils with more or less detailed explanations of the nature of the instrument, upon which the pupil is to be taught to perform. The better the teacher is, the more does he dwell on these as well as on some other preliminaries, before entering upon the practice of the instruction itself. As language is analogous in several points to Music, it may not be amiss to notice the convictions (not mere opinions) of some of the most distinguished professors, on the importance of elementary instruction. CH. CZERNY speaks thus in the preface to his great Pianoforte School :

"Much the greater number of those who begin to learn the P.-f. consist of children from eight to ten years of age; and in truth we ought to commence as early as possible, if we wish to attain to any great degree of proficiency. For this reason, it is necessary to *explain the first rudiments*, on which in fact every thing depends, *in a full, clear and comprehensive manner*; for here any thing like laconic brevity is more particularly misplaced, since the mere untaught child is not capable of unravelling nor comprehending it, nor indeed are many teachers themselves. In many Instruction Books the rules are laid down so concisely, that the pupil may in a few minutes learn by heart the words in which they are expressed. But it requires months, nay, even years, and innumerable repetitions of these rules by the teacher, before they can accustom themselves to follow those precepts with practical correctness.

—How many pupils sacrifice years to discover and rectify what was misunderstood, or erroneous in their first instructions! The First Part of the present method is written according to this view of the case, and with the endeavor that beginners of every age, without any waste of time, and in a manner not unpleasant, may obtain a clear, comprehensive and well grounded explanation of the elementary principles of Music and of playing on the P.-f.; and open to their talent a correct and regular path towards a high degree of refinement in execution; and that pupils, whose circumstances will not admit of their employing an eminent master, may by a frequent and attentive perusal of each chapter, and an industrious practice of the examples, find all the means requisite to ensure a well-regulated progress; and, lastly, that many young teachers may herein find a desirable and certain guide, to preserve their pupils from falling into errors, and to accelerate their progress towards perfection “*As the use so will be the gain.*”

In the 1st Lesson he treats minutely on the position of the body and of the hands, then on the names of the keys and of their distribution; in the 2d on touching or striking the keys; in the 3d on the names of the notes, on finger-exercises, etc. Along with the knowledge of the *keys*, the pupil must be shown the *notes* appropriated to them. By a lengthened practice of the *Scales*, shakes, and other easy and common passages, the pupil may in the most pleasant manner acquire a certain degree of mechanical facility in the fingers, before he proceeds to the more difficult acquisition of a knowledge of the notes. In the 8th Lesson we read:

“As soon as the pupil has attained some knowledge as to the reading of the notes, and some facility in playing the finger-exercises, he must practise the *Scales* in all the 12 major keys, and by degrees learn them *by heart*; he must consider them as a perpetual study, and during the remaining period of his learning, never omit playing them over every day, either wholly, or at least in part. The *Chromatic Scale* is also essential. . . .”

In *Part II.* on scale-exercises:

“Should any pupil think that too much importance is attached to this subject, we may assure him as follows: since the invention of the Piano-forte the scale-passages have been a sort of common property to *all* composers. They are to be found in musical works written 100 years ago, as frequently as in the newest and most modern;—as often in the most insignificant trifles, as in the classical compositions of a BACH, a MOZART or a BEETHOVEN:—and they must continue to serve the purpose of every future composer, however original he may be. Most other studies contain for the greater part passages which seldom or never occur elsewhere. However serviceable the practice of such exercises may be, they yet indubitably stand

after such as occur every where and are useful at every moment, and which, besides, so remarkably facilitate the performance of all others. The greatest singers owe their celebrity to the constant practice of their *Solfeggi*; and what these are for singing, the scale-exercises are for P.-f. playing. If in some countries good singers are so scarce, the cause is that few have patience and perseverance enough to practise the scale with that zeal and constancy, as is done in Italy. This is exactly the case too with Piano-forte players every where. But above all, the scales must be practised according to rule, and always with the greatest attention. Whoever practises them in a wrong manner, will assuredly ruin his playing altogether."

J. N. HUMMEL, CH. H. RINK and all other good teachers and composers, at the same time, express themselves with emphasis on the paramount importance of a correct beginning. The same is the case with all honest, enlightened and successful teachers of every art or science, with the exception of the greatest mass of those who attempt and pretend to teach the most important of all scientific arts or artistic sciences, i. e., Language. The number of such teachers of languages as do not even dream of the tool, is legion; while those who condescend to mention something of the kind, are in the greatest hurry to leave the subject, scarcely ever making any use of it afterwards. Many persons laugh outright on hearing such "funny" expressions as "organs of speech," "guttural sounds," etc.; and many who stand in a great odor of scholarship, are disposed to think any one who should dare to say that the Alphabet is not known, or that it is significant, a trifler, if not something worse. What has been said by CZERNY on Music, fits Glossology to a nicety, if we but substitute organs of speech for keys, letters for notes, radical combinations for scales, a. s. f. HUMMEL says: "Let the teacher also pay as much attention as possible to the pure tuning of the instrument, in order that the hearing of the pupil be not impaired but rather refined and sharpened." Who ever spoke of tuning-mouths? exclaims the whole chorus of language-teachers. MILTON and other competent men did so, but to no purpose. The consequences of the neglect are manifest, but again not to those who live on it.

Elementary instruction in language ought to be given orally, since it by nature belongs to the province of hearing. One of the greatest errors in teaching is, to begin with showing the letters to the eye, and, at the same time, not treating them as notes (or names of the sounds), but as things independent, as it were, and requiring to be named by

sounds. It is difficult, therefore, to render one's self intelligible by taking a course which differs from the common practice, in which the ear is misled by the eye. We cannot render sounds visible or tangible in the shape of letters or book-staves or engravings or raised blocks; and yet we are forced to use letters in every book. Oral lectures on the subject of language are shunned, and written instruction fails greatly of its aim, as it lacks necessary liveliness. In this discouraging position, there is no other help than to entreat the reader to comply most strictly with the suggestions made in the second chapter.

The speech-forming power of the human mind followed, unconsciously, the natural laws that bound it to the organs of speech. Freedom and necessity, or free formation and restriction by the laws of nature, are, therefore, intimately entwined in language. Each language and dialect is thus a living or organic unity, whose parts are not merely heaped or strung together without connexion, but bearing upon each other, in a manner similar to those of organic bodies, vegetable or animal. This mysterious structure, based upon the nature of our organs of speech, is called *Phonetism*, and its systematic knowledge *Phonology* (φωνή, voice, sound).

SouND (L. *sonus*, by-form of *tonus*; from *τείνω*, *tendo*. G. *Laut*, loud, and *Schall*, call, gale, etc. See below on Germs and Roots) is that which is especially perceived by the ear. It consists in the sensation of oscillations (or vibrations, tremblings, surgings) of a body, which are conveyed from it to the ear, by means of the atmospheric air or by some other intermediate body, and which there excite what we call hearing (*ακούειν*, to hear. Hence the name of Acoustics). If the vibrations be of even velocity, the *sound* is *simple* (G. *Klang*), and if it be also of a determinate pitch (height or depth) it is called a *tone*. But if the vibrations be uneven, i. e., partly quicker partly slower, we hear a *mixed* or *confused sound*, *noise*. There is no uniform constancy in the use which is made of these various denominations, owing to the laxity of their acceptation.

VoiCe (L. *vox*, identical radically with *fauc-es* which is wrongly translated by *jaws*; being the back-cavity of the mouth, above the larynx and pharynx. G. *Stimme*, originally meaning something established, *stem-my*) is a sound produced by certain organs of animals, in consequence of inward impulse or external sensation. It is formed

before reaching the cavity of the mouth, to be fashioned by the organs of speech proper, into what we call *articulate sounds*.

The lungs act the part of bellows to the organs of speech, furnishing them a current of air, to be shaped or modulated into the various speech-sounds. The expired air is collected by the very numerous bronchia (related to branch, break) into the wind-pipe (*trachea, aspera arteria*). It then rises to the *larynx*, which is composed of elastic cartilages or gristles, connected by a complicated system of ligaments, and moved by many muscles. The larynx is covered, and thus guarded against food or drink falling into it, by the *epiglottis* (a kind of upper tongue), which is united to the root of the tongue. Above the middle of the larynx there are in it two elastic ligaments, like the parchment of a drum, slit in the middle and forming an aperture (at right angles with another exterior aperture) which is called the *inferior* or *true glottis*. This slit is about four-fifths of an inch long, and a twelfth of an inch broad (in adults). This complicated head of the wind-pipe is the organ of the voice. Its structure is described in all works on the Anatomy and Physiology of Man (especially in J. MUELLER'S Physiology). The works of CHLADNI, Sir JOHN HERSCHELL, Dr. RUSH and of others, on acoustics and on the human voice, ought to be consulted by all teachers of languages.

All *speech-sounds* are divided into two classes, viz., *Vowels* and *Consonants*. This division is made by a mental analysis (unloosening) of the natural tie, which connects the sounds into a really undivided unity. Although we cannot completely seize nature in forming specific sounds, we must endeavor to distinguish the peculiarities of each as much as possible; we must also fix certain points at which, and certain qualities by which, we may attain to such a clearness of hearing and of conception, as is necessary for the ends of speech.

When the parts of the mouth *do not touch* one another, but are only more or less contracted, thus modifying the tube through which the voice issues from the larynx into the atmosphere, either by the lower passage of the mouth, or by the upper of the nose;—we produce *Vowels* (*φωνήεντα*, i. e. *στοιχεῖα*, elements).

When the parts of the mouth *do touch* one another, more or less, so that the current of the expired air is either entirely interrupted or allowed to escape through a small aperture;—we utter *articulated sounds*, which are commonly called *Consonants* (*σύμφωνα*). The parts

of the mouth, which thus modify the voice into decidedly organic sounds, are the *organs of speech*, in a strict sense. They are the upper part of the larynx where it passes into the tongue, and what is called by some writers the *throat* (*guttur*), by others *palate*; the *tongue*; the edge of the palate with *the teeth*; and *the lips*. The passage of the *nose* completes the apparatus. The most complicated of these several organs is the first-named; its situation also renders its function most important: so that its phonetic productions are akin to the vowels, on one side, and to the other consonants, both of the mouth and of the nose, on the other. Hence the vagueness in the denomination of the sounds formed by it, as *gutturals* by some, as *palatals* by others. The *tongue*, a kind of valve, could by itself not intercept the passage of the voice; it must, to do so, touch the edge of the palate and the teeth. The concurrence of the most movable part with the most stable parts of the mouth, in the production of sounds, is a complication of a less deep character, than that of the root of the tongue with the throat. Hence the sounds here produced can be subdivided into *linguals*, wherein the tongue is more engaged, and into *dentals*, where it is less affected, acting rather as a mere pointer. The *lips* are sufficient in themselves to intercept the stream of the issuing air. Yet, while each of these three sluices, so to say, of the speech-canal are engaged in their several phonetic functions or gestures, the movement of each affects, more or less, the others.

It is owing to this "solidarity" or mutual affection of the organs of speech, that the exact number of sounds found in all languages cannot be fixed with absolute certainty. It is believed to amount to between 40 and 50, according to the various views of glossologists; to between 58 and 60, in Volney's opinion. The latter is certainly exaggerated.

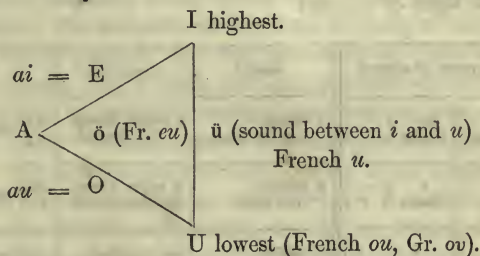
All speech-sounds are called *articulate* by some writers. But it is preferable to restrict this appellation to the so-called consonants, and to distinguish the vowels by the epithet *musical*. For, the latter can be produced by musical instruments, by the wind blowing through fissures, between trees, ropes, &c., by great many birds and quadrupeds, and, according to the experiments of KRATZENSTEIN, KEMPELEN, WHEATSTONE, Prof. WILLIS, etc., by reed-pipes and similar contrivances. L. *art-us*, limb, joint (something arranged in *ord-er*, and akin to L. *arm-us*, arm; *arm-a*, arms; and to *ram-us*, branch, Pol.

ram-ic, shoulder), diminut. *art-iculus*, may be put along side of *ὄργανον*, instrument, tool (*ἔργον*, *work*, *irk*), to which it is related : so that *articulate* may go together with *organic*, and both may be more strictly applied to the consonants; in whose production the limbs of the machine, by which speech is wrought, are more active than they are in the modification of the voice into specific vowels.

The following table exhibits the various modifications in the cavity of the mouth, by which the simple 5 vowels are produced.*

	I	e	A	o	U	
{ Aperture of the mouth . . .	3	4	5	2	1	} KEMPELEN.
{ Width of the mouth-canal .	1	2	3	4	5	
Fauces	highest		middling natural		lowest.	} CHLADNI. KRUG.
Tongue	raised				low.	
Lips	expanded				pointed.	} BOECKH.
{ Tongue drawn	forwards				backwards.	

The central, principal vowel is A, the extremes being I and U, of which I is prior in origin and importance to U. The other two are secondary, intermediate between the centre and the extremes, according to the following scheme.



Applied to the musical ascending scale, they are thus arranged by FLÖRKE (Berlin. Monatschr., 1803, Sept.; 1804, Feb.) :

u	o	a	ö	ä	ê	ü	e	i
c	g	c	e flat	f	g	a	c	

* The reader is again warned against giving to these letters the so-called names used in spelling English. They betoken the Italian, Spanish, Latin vowels!

Prof. WILLIS's Table (Transact. Cambridge Philos. Soc. Vol. III., 1829).

VOWELS.	WORDS.	INCHES.	MUSIC NOTE.
I	see	$\frac{3 \frac{8}{10}}{100}$	g ""
E	pet	$\frac{6}{10}$	c ""
	pay	1	d ""
A	pad	$1 \frac{8}{10}$	f ""
	part	$2 \frac{2}{10}$	d " flat
A°	paw	$3 \frac{5}{10}$	g " flat
	nought	$3 \frac{8}{10}$	e " flat
O	no	$4 \frac{7}{10}$	c "
U	but } boot }	indefinite	

JOHN WALLIS (see p. 17) gives the following table of vowels, coordinating their three kinds with the *Hebrew* *matres lectionis* and the *Arabic* signs of vowels :

APERTURE OF MOUTH.		GREAT.	MIDDLING.	LITTLE.
Guttur.	ʔ Fatha (...)	â Germ. ô (au, aw Engl.)	e fémin. Franç. îr English	ù } obscure, turn Engl. ò }
Palat.	ʔ Kesra (...)	á slender bat Engl.	é masc. Franç. (tongue raised)	ee } slender { feet Engl. i } { pit, "
Lab.	ʔ Dhamma (...)	ô round Ω coal Engl.	oo, tool Engl. û	u slender in full Engl.

If we were allowed to draw analogies between the sensations of other organs and that of hearing, we might liken the scale of the vowels to

a) *Colors*, thus : I to red, e to orange, A to yellow, o to green, U to blue ;

b) *Figures*, thus : I to a triangle, A to a circle, U to a square ;

c) *Feeling of caloric*, thus : I to hot, A to comfortable, U to cold ;

d) *Feeling of well-being*, thus: I sharp pain, A to quiet health, joy, U to horripilation (hair-raising shudder) or dull pain.

Were it permitted to go still further, there might be some analogy drawn between the elements of the ancient Greeks and the temperaments of man, as fancied in ancient times and in the middle ages.

However this may be, the Vowels are not significant of clear conceptions (DENKBEELDEN, see p. 23), whatever FR. BOPP and other eminent linguists may assert to the contrary. They are in all those cases in which they convey ideas (images of thought), either mere *fragments* or ruins of words (f. i., the English I for *ic*, *a* for *an*; the Italic *o* for *od*, *e* for *ed*; the French *a* has, *y* there; etc.), or *masked consonants* (f. i., the English said for obsol. sagd, flail for flagel; Fr. fait for fact, royal for regal; Portuguese, doutor for doctor; Germ. gebenedeyt for L. benedict-us; Span. deuda, L. debit-um, debt; etc.), or products of some error. They are, nevertheless, a necessary part of language. Without their concurrence no consonant could be audibly uttered, still less conveyed to a distance required by the ends of speech. They are, so to say, the cellular tissue of language, the potential element of the genesis of the consonants themselves. They serve for the embellishment of language, besides being its cement: unless used to superabundance. The cantabile of language is owing to their presence. In a higher point of view, they are admirably fitted to modify the logic (organic and radical) elements of language into grammatic forms (parts of speech, declensions, conjugations, comparisons, etc.), dialects, a. s. f. Emotions are also of their province, witness the interjections. All that has just been said, may be tested by any body who should try to read passages in any language, in such a manner as to substitute for all the vowels a single one, f. i., the *French* so-called *femin.* or *mute e*, (even where the French pronounce *en*, *em* nasal; sounding it like *i* in *irk*), thus:

“Lern te prenençe evere letter frem e neteve Perse-en; then perese the gremmer Whe-ever pessesses the edmereble werk of Menenske, well heve ne eccese-en fer ene ether decte-enere The fers bek te be red es the Gelesten (bed ef reses) ef Se-ede, ed-eted be Gente-es.”
SIR WM. JONES.

Many peculiarities of the vowels will become evident from the short account about to be given of the principal systems of writing.

Vowels have the greatest affinity with the guttural consonants.

This may seem strange, since these two kinds of sounds are most opposed as to their power of symbolizing ideas; that of the vowels being lowest in that respect, while the gutturals are the princes of human sounds. The indefiniteness of the limits of vowels permits them to step over into the region of other sounds and mostly into that of the gutturals. Prof. WILLIS found, by his experiments on reed-pipes, that the vowels are produced in the following succession of cycles, becoming less distinct in each cycle :

<i>iea o u</i>	<i>u o aei</i>	<i>iea o u</i>	<i>u o aei i</i>	and s. f.
I	2	II	2	III

When the pitch of the reed is high, some of the vowels become impossible. According to the length of the sound-waves, the series may not reach higher than *o*. If still higher notes be taken for the reed, more vowels will be cut off; but the diminished cycles will continue. This is the case with the human voice, females being unable to pronounce *u* or *o* on the higher notes. The *u* is indefinite in its length, that in but *seeming to be the natural vowel of the reed*.

The extreme vowels *i* and *u* are very remarkable for their transition into the semi-vocal consonants *j* (as pronounced in Germ., Ital.; written *y* in Eng., f. i., in *yes*) and *v* (Eng., Fr., Ital., etc.; written *w* in Germ., Slavic, etc.), and also for their substitution for gutturals, in very many languages. Some authors call them, on this latter account, *vocalized consonants*. The English *w* is in reality a combination of *u* with *v* quickly uttered; and hence its name of *double you* is not altogether a misnomer; for, although it be not = *you* + *you*, it is a *double sound*. This current view of the power of the English *w*, besides being true only in part, is another evidence of the inconsistency and incompleteness of the common English system of spelling: for, if one extreme of the scale of true vowels snaps over, so to say, into the region of consonants, joining itself to its kindred consonant (*w* = *uv*); the opposite extreme does the same, joining itself to its congenial consonant also (i. e. *y* = *ij*; pronouncing naturally). The so-called *why* ought, therefore,—allowing, for the nonce, the name of *double you* to pass,—be named *double eye*. It is, in reality, a *double sound*, composed of the vocal *i* and *j* quickly uttered. In the names of the months—January, February, May, July, the *y* stands for *ii*, the Lat. genit. of those words, Ianuarii, Maii, etc. The long

prong of *y* betrays a *j*, written instead of *i* by physicians thus, f. i., *ounces* *IIJ* (3), *drachms* *IJ* (2). Most of the terminations in *-y* represent two original letters, f. i., mighty, pretty, slimy (G. *mæchtig*, *præchtig*, *schleimig*), etc., modesty, amity, (Fr. *modestie*, *amitié*), etc., glory, sympathy (L. *gloria*, *συμπάθεια* *συμπαθία*), etc. A third error, committed with the *y* in some other languages, is its being misnamed *y grec* in Fr., *y griega* in Span., *y psilon* in Germ. The Germans hallucinate about their *j* and *y*, calling the former *jot* (*ιωτα*), the latter as stated (*υ ψιλόν*, slender), and using it indifferently instead of *i*. This poor *y* is no more nor less a Greek letter, than any other Latin letter taken from the Greeks. It is legitimately, however, used to represent the Greek *υ* in words coming from this language : every where else it is either simply the sign of the sound *i* or of a combination of this with *j* (German) or with another *i* (f. i., Fr. *loyal*, *pays*, which might be written *loïal*, *païs* ; the first *i* becoming a diphthong with *o*- in *loa-jal*, and melting into a third neutral vowel with *a*- in *pê-j*).

We may see, from this incomplete exposition of two vowels alone, the necessity of a correct view of the Alphabet, and how the want of such a view estranges words and whole languages from their natural truthfulness, as well as from one another. Leaving other details for the following disquisition on the graphic representations of speech, it will be useful to say something on the nebular matter, if this expression be allowed, from which all sounds of the human tongue have been consolidated. LEPSIUS calls it the father of all other vocals, and glossologists style it "*the indifferent vowel*." It consists of a free, easy breathing through the mouth ; is a shapeless (i. e. phonetically) sigh-like sound. It is represented in Hebrew by the *Sh'va-mobile* (written under the first letter of its own name אָוָּ, as two dots ; meaning *emptiness*), it coincides almost with the French *e féminin* ou *muët* ; it is inherent to all sounds of the human voice ; and it is most probably the sound with which in Sanscrit and other Indian languages the consonants are pronounced, and which must be silenced by a peculiar mark under the letters. Its mention here was necessary, because it is that very sound which by being put in the place of all other vowels, renders the words both audible and intelligible (see above the extract from Sir W. JONES). We may liken it to the grey color. This sound is not represented by any particular letter, and we shall mark it in the sequel, by a - put after the letter, thus : *b-*, *r-*, or, if not alluding to it especially, leave it without any mark.

Here follows the Alphabet, as now used in writing the German, English, and with some slight omissions, the greatest number of the European languages. The reader is begged to notice that not the slightest alteration is made in the series of the letters, from that which they have been accustomed to from infancy. Another—a most serious—request is also made, NOT to give the so-called NAMES of *ai*, *bee*, *sea*, a. s. f., to the letters, but to utter the sounds, which they have been contrived to designate, according to the injunctions repeated (perhaps even ad nauseam) over and over again. Such is the tyranny of habit, on the part of the learners, and such is the experience in teaching, on the part of the writer, in this respect, that he must pronounce all those who make light of his precepts, as doomed to remain where they are in their knowledge of language, unless they comply with his admonitions and prayers; unless they make an effort to attain what they really intend, by strictly following up the remarks on the sounds with such attention, as to get rid of the incubus of the English mis-called spelling. Pronounce the vowels as they sound in the words: *Alabama*, *Bethlehem*, *Mississippi*, *Ontario*, *full*, *Ypsilanty*; and all the consonants as *b*, *c*, *d*, *g*, *j*, *k*, *p*, *q*, *t*, *v*, *z*, are now uttered with regard to the *order* of their sounds, i. e., beginning with the articulation (or motion, shake, touch, gest of the respective organ), and *not*, as it is now done with *f*, *h*, *l*, *m*, *n*, *r*, *s*, *x* (prefixing *e-* or *ai-*), BUT *exploding* them with the *indifferent vowel*, just spoken of; and pronouncing *c* as *k*; *g* as *g* in all genuine Anglo-Saxon (truly English) words, f. i., in *get*, *give*, *girdle*, *bigger*; *j* as *y* in *yes*. Please to shake your tongue in making the sound marked by *r*, i. e., rattle it thus, *rrr-*. Pronounce *w* as if it were written *uv-*; both *j* and *y* as if they were marked *ij-*, with one single quick emission of the voice; *x* as if it were written *ks-*.

Do not be afraid of either losing your English, or of being in the wrong. People may laugh at you. They ought to weep at their being so many locomotive towers of Babel, felones de sua ipsorum ratione; as if they had committed all the sins of the Danaïds, of Sisyphus, Ixion, and of all backsliders from the path of truth and justice. You may easily remember, or learn that the *c* is sometimes pronounced *s*, that *g* is sometimes, and *j* always, heard as *dz'* (*dzh*), etc. Keep in mind, that you are learning the essence of your language as well as that of its kindred tongues; that the corruptions ought not to give

the law; that these very corruptions vary and will vanish, as soon as the English nations will become *de facto*, and not *de clamore*, what they now call themselves, civilized. This will be the case, when they shall care more about their brains and hearts, than about their skins and stomachs; when there will be as many, not gutturists, labiists, linguists only, but also cerebrists, and cordists, as there are now dentists. Only by thus complying with this necessary condition of progress can the student reasonably hope to reach the goal; only to a sharp accurate ear and to a clean mouth, ministering to a mind unclouded by baseless theories, will the Minerva of language become perceptible. All the treasures garnered up by the eminent men, whose labors we shall shortly notice in the Appendix, will become fully accessible to the student and to the man of the world, by the observance of this condition; whereas without it all talent, all learning, all diligence are destined to be, if not paralyzed, at least greatly reduced.

ELEMENTS.

MUSICAL.	ARTICULATE LOGIC.		
VOCALS.	LABIALS.	GUTTURALS.	LINGUAL-DENTALS.
A	B	C	D
E	F	G H	
I (Y)j	K	L
	M	N	Liquids.
O	P	Q	R S T
U.....V.....W	X
(Y)			Z

Explanation of the Alphabet Table. The series of letters is the same as that brought down to our times from the remotest antiquity, with all later additions to the original 16 letters (or the so-called *Cadmean syllabarium*), as will appear from the history of writing. Not the figures, but the series is meant. The table is first divided into two columnar regions, to wit, those of the Vowels and Consonants. The latter is subdivided into three vertical compartments, each containing the signs of the sounds, made at the three places where the voice is modified, i. e., by the three principal parts of the organs of speech. At last, the third compartment is divided again into the more lingual and more dental one. Horizontally there are three rows each headed by a vowel, which are separated from three lower rows, which are also so headed, by a vowelless row. This last row communicates with the lingual column, so that it makes with it the central separation between the elements; it being the liquid, or semi-vowel-like, so to say. We cannot fail being struck by the symmetry of this arrangement, which has escaped all observers; although many pride themselves with having remarked that vowels are followed by labials these by gutturals.—The letters in large capitals are the signs of the principal and strongest sounds: A being the central vowel and the leader of the alphabet, I, U constituting the extremes (see above), while P, C (K, Q), T are what is called the *tenués* among the consonants. The letters in small capitals are the consonantes *mediæ*, and the secondary vowels, viz.: B, G, D, E, O, together with the double x. The *Italic* letters denote the aspirates, and sibilants, i. e., F, V, H, S, Z. The Black Letters designate the liquids. The consonant-vowels are given in small letters, to show their hybridity, viz., j, w. One letter—x—is cut in twain, thus showing what of it belongs to the gutturals and what to the dentals. 𐌚 is placed on the same line with the last-named, without being severed, in order to show that it belongs at once to both conterminous columns. It is akin to 𐌚 as a nasal and liquid, to 𐌚 and 𐌚 as a liquid, thus proving to be the friend of all, while, in reality, it is but a parasite, a faithful friend to none, not even to itself. This peculiar letter is the character for the voice, when it takes the upper passage through the nose; it evaporates thus, as it were, through the air-hole, or chimney. It is a kind of electricity in the sphere of sounds, represented in various ways in the DĒVANĀGARĪ or *Sanscrit* graphic system, by four letters, according to

each organ, and by a dot superscript to the letters, and then called *Anusvâra*. In Portuguese it is often marked by a *tilde*; in Arabic, by what are called signs of *nunnation*. In Gr. the nasal sound is represented in two ways, viz.: by the letter *ν*, and before the gutturals *γ*, *κ*, *χ* by a *γ*, f. i., *ἄγγελος*, messenger. Taking the horizontal rows into consideration, we also find analogies of different sorts between their letters. The row headed by *a* contains the whole alphabet potentially, since it exhibits the mean sounds of all elements, if we remember that in the place of *c* the Phœnician, Hebrew, Greek, and other kindred alphabets, had the *gimel* or *gamma*, which now stands in the second row. The other sounds range both above and below the four letters in question, i. e., the *i* and *u* with respect to *a*; the *p* and *f* relatively to *b*; the *c* (*k*, *q*) and the *h*, as to the original *γ*; and the *t* and *s*, as to *d*. It may be said that this row is the *essence of the alphabet*, and that the letters placed under each of its four characters are but so many varieties of these. The second row is very remarkable for the manifold connexions between its letters. Let us begin with English. We write: *laugh*, *rough*, *enough*, etc., but we pronounce *lâf*, *râf*, *înof*; we write *shaft*, *after*, where the Germans write *schacht*, the Holland. *achter*; we write *sigh*, pronouncing *sâi*, which means in G. *seuf-zer*, and which is related to Lat. *sing-ultus*. It has been said that in the old alphabet *g* stood where now *c* stands: now, where the English write *gh* the German put *ch* (f. i., *sight*, *thought*, G. *sicht*, *ge-dacht*, etc.). In Spanish we have *hermoso*, *hierro*, *Hernandez*, etc., from *formosus*, *ferrum*, *Fernandez*; but also *hermano* for L. *germanus*, brother (germain, *not* German!) Furthermore, wherever the Russians have *g*, many Slavins use *h*, thus: R. *gora*, S. *hura*, mountain; R. *golova*, S. *hlava*, head, etc., thus from ancient *Haliez* (pron. Halitsh) we have now *Galicie* (a country rich in salt; Gr. *ἅλς* salt, sea; Gr. *Halle*, the name of many towns and other places possessing salt-mines. This is not enough. The *digamma* (double *g*), on which so much learning has been expended by Greek scholars, finds here its simplest solution: the F showing by its very shape a double Γ and its relation in sound to our *h*, which in Greek was represented by the spiritus asper (‘), f. i., in the above *ἅλς* (*hals*).—The genetic connexion between *i* (*y*) and *j*, and their peculiar relation to the gutturals have already been shown. Remember the lake of the liquids *m*, *n*, *l*, *r*. In the fifth row the presence of *q*, which is not found in the

later (so-called classical) Greek and whose relation to *c* and *k* (as will be soon explained), shifts these otherwise frequent two letters into an apparently false light. We find, however, the *L. equus* and ἵππος (*Æol.* ἵκκος), *L. aqua*, *Valach. apa*, etc. In consideration of that obliquity, we must be permitted to place, on the account of this row, the common forms *πότε, πῶς, ποῖος, ὁπότερος, ὁπόσοι*, alongside of the *Æol.* and *Ion.* *κότε, κῶς, κοῖος, ὁκότερος, ὁκόσοι*. The *Lat. quis* is *Gr. τίς*. With regard to *r* and *s* and to *s* and *t*, we need but mention the ancient forms *Valesius, Fusius, Papisius* and *arboſ, honoſ, laboſ, vapoſ, clamoſ, laſeſ*, etc., which became *Valerius, Furius, Papirius, arbor, honor, labor, vapor, clamor, lares*, etc., to show the convertibility of *s* into *r*; and, as for *s* and *t*, the Greek and German furnish us a superabundance of proofs, thus: *γλῶσσα, γλῶττα; πράσσω, πρᾶττω*; etc., *G. das, that; es, it; was, what; wasser, water; besser, better; ess-en, eat*; etc.—In the sixth row we find the antipode, so to say, and the correlation to the *i-rōw*, already explained above.

The whole arrangement, in short, and all the signatures which we find in the above table, are fraught with deep significance. It will be asked, why are there three letters to represent the hard guttural sound *k*? The reason is found in the history of the Alphabet. Originally the alphabet was a syllabarium, as in *Æthiopic, Dêvanâgarî*, and some other systems of writing; so that, at one time, *k* stood for the syllable *ka* (f. i., *klendæ*, to be read *kalendæ*), *c* for *ci, ce* (so that *Cicero* might have been written *Cero*) and *q* for *qo, qu*. From this circumstance, betraying a variety in the utterance, we are further convinced of the relative value of the five vowels. For, thus, *k* is shown to be related to the *a* (the leader of the alphabet), and, therefore, to be the chief of the gutturals, indeed, the only *k* found in the classic Greek; *c* is brought under the suspicion of having been of a more slender sound, being the companion of the slender vowels *i* and *e*; while *q* is shown to have been the harshest guttural, associating with the dull, heavy *u* and *o*, without the former of which it very seldom occurs in the languages of the Aryan family (f. i., *French cing, cog*). Even the so-called names of these three letters in the English way of spelling allude to that peculiarity since the *c* is named *see* (= *sî*), the *k*, *ka* (= *kê*), and the *q*, *ku* (= *kyoo*). Another evidence of the fact, that the managers of the English spelling heard, as the German proverb has it, “the sounding of a bell, without know-

ing where the sound came from." To this must be attributed also the cause disposing to the ill-treatment of the *c* before *e, i*, by the modern nations of Europe. To the French, Portuguese and English it became tantamount to *s*; to the Spaniards a more lisped sound than the Engl. *th* in *this*; to the Germans equal to *ts* (their *z*); to the Italians a *tsh*; not only in their own languages, but even in the Latin and every where else, where they find *ce, ci*. Hence *Kikero* (the real one) is now *Sisero*, and *Thithero*, and *Tsitsero*, and *Tshitsherone*; hence *Kelt* is now *Selt*, *Thelt*, *Tselt*, *Tshelta*. If somebody, with the view of remedying this Babylonism, were to write *Chichero*, *Chelt*, the Englishman would again make out of it *Tshitshero* (unknowingly that he italianizes); a Spaniard would do the same (thus concurring here with the Englishman); a German would say, with a deep guttural aspiration, stronger than the English *h* in *hook*, *Χιχερω*, *Χελτ* (which the Englishman might be tempted to utter as *ksiksero*, *kselt*); while the Italian (without suspecting that he was in the ancient truth) would pronounce *Kikero*. Thus, from NOTHING, on account of NOTHING,—nay, from very MUCH, i. e., from a stubborn resistance to truth, from an unconquerable negligence to search for truth,—all this slipping, sliding, marching, counter-marching, meeting and running asunder of the nations, about the ancient fountain of good taste, is being kept up as something sacred: to the greatest detriment, not only of an easy acquisition of languages, but also,—what is worse,—of good mental habits in all the departments of life! A slight pressure on some parts of the brain often produces epilepsy, catalepsy, or some other dreadful disease; a slight puncture often causes the tetanus or lock-jaw; a drop of hydrocyanic acid is lethal: how should such senseless dislocations of sounds, letters, and ideas remain without baneful consequences to the life of humanity? (See pp. 10, 11, sqq., 34.)

In the next chapter the genetic, organic and harmonic significance of the sounds,—and, consequently, letters,—will be given, in the triple connexion with the categories of the phenomena of the external world, with the images or ideas aroused by them in our mind, and with the exertion of the organs of speech, in giving utterance to those impressions.

A SUCCINCT HISTORY OF WRITING.

As the question, whether the *ÆGYPTIANS* or the *CHINESE* were the first to make use of visible signs, in order to represent what

they thought or spoke, is yet an open one it is best to begin with the former. From the granit-*stele* (στήλη, L. cippus) or so-called stone of *Rosetta* (found by Bouchard, 1799), with three different inscriptions (viz.: *hieroglyphic* or sacred, *demotic* or cursive, and *Greek*) containing, in two languages, a decree of the priesthood of Memphis, in honor of king Ptolemæus Epiphanes, the Swede ACKERBLAD and, after him, Dr. YOUNG, found the key for deciphering the *Ægyptian* language, after many unsuccessful attempts of former inquirers. But the inward nature of the writing, its relations to the spoken language, the number, essence and combinations of its fundamental elements yet remained hypothetic. Young did not separate sharply the demotic or enchorial writing, from the genuine cursive found in the non-hieroglyphic textes written on papyri; which CHAMPOLLION Junior ascertained to be *hieratic* or sacerdotal. YOUNG believed, with the French commission, that all demotic characters on that stele, were *alphabetic*; but he asserted afterwards, that the demotic writing, as well as that on the hieratic papyri, belonged, as the primitive (hieroglyphic) does, to a system composed of *pure ideographic* characters. Convinced, nevertheless, that the greatest part of the proper nouns of the Rosetta-stone were somewhat legible with the help of the alphabet of ACKERBLAD, he concluded that the *Ægyptians* transcribed *only* foreign proper names, as the Chinese do, by means of ideographic signs, turned, from their ordinary use, into accidental tokens of sounds. His analysis of two names (Ptolemy and Berenice) remained without results.

CHAMPOLLION finds the truth between the two extreme hypotheses, i. e., that the entire system of *Ægyptian* writing was simultaneously both *ideographic* and *phonetographic*; that the latter is of the nature of our letters, not limited to proper nouns, but forming the bulk of the hieroglyphic, hieratic, and demotic textes, representing the sounds of the *Ægyptian tongue*. This was essentially the same with the present living *Coptic*. In the primitive orthography, medial vowels were frequently omitted. Ideographic (symbolic) characters were mingled with the phonographs. MOSHEH (*Acts* vii. 22; *Exod.*, especially chap. xvi.) renewed the most ancient theocratic form of the *Ægyptian* government, unwilling that his people should become altogether nomadic again, as their forefathers had been; he strove to conquer the promised land, and to make them agriculturists and fix

them by all the arts of industry. Though establishing a religion essentially different from the Ægyptian, he preserved many outward ceremonies borrowed from the Nile.—In another direction, the influence of Ægyptian culture penetrated into Nubia and Æthiopia: witness the bass-reliefs of Isambul and Beit-Ually. Military expeditions and embassies produced various relations with other nations of Asia, besides the Jews. Many wise Greeks had journeyed into Egypt. The Platonic school itself is but Ægyptism, issued from the sanctuaries of Saïs, and the ancient Pythagorean sect propagated psychologic theories, whose prototypes may be found in the pictures and sacred legends on the tombs of the Pharaohs of Thebes, in the farthest deserted valley of Biban-el-Malouk.

Images, pictures of visible objects (iconography) were the original writing, called in Coptic *sach ne nenoute* (γράμματα ἱερὰ). Hieroglyphs were either engraved or painted, and were afterwards distinguished into *linear*, and compendary *hieratic signs*. These two, with the *demotic* characters, are improvements on the original uncouth sculptures. With all monuments yet remaining, it is in vain to try to find the *rudiments of the infancy of writing*; since the present monuments belong mostly to a period of *restored civilization*, which had been destroyed by an invasion of barbarians, 2000 years before our era. Before that invasion the monuments were perfect; and under Sesostris began the decline which continued under Sabacon and the Saïtes, increased under the Lagides and became complete under the Romans. The *series of the images*, without regard to their specific value, may be put into 16 classes: 1, *celestial bodies*; 2, *man*; 3, *members of the human body*; 4, *quadruped animals*; 5, *birds*; 6, *reptiles*; 7, *fishes*; 8, *insects*; 9, *plants*; 10, *garments and ornaments of the body*; 11, *furniture, weapons, etc.*; 12, *vessels*; 13, *tools*; 14, *buildings and other products of arts*; 15, *geometric figures, and objects now unknown*; 16, *monsters, compound of incongruous parts of animals*.

All these images may be reduced to about 900, and some among these may be but variations. The monumental writing is threefold: colorless glyphs, or painted glyphs, or, sketches in black or red, painted over mostly with natural colors. On sarcophagi, steles, etc., with less detailed inscriptions, the colors of the objects are rather conventional.

With the development of society, the ancient images became

more and more reduced to mere sketches (*linear hieroglyphs*), which may be compared with the *most ancient Chinese and Mexican figures*. These compendia were executed with characteristic truthfulness to the shape of the objects; and occur usually in books, traced in red or black ink, on smoothed leaves of papyrus, which are pasted together at the ends. These were afterwards formed into *volumes* (rolls, Copt. *dz'ôm dz'ôme*). There were three sorts of papyrus: the royal, hieratic and demotic. Linen, parchment and rough stones were also employed as materials to write upon. Reeds (Copt. *cas'*) or brushes (should be called *pencils*, Copt. *cas'am fô'i*) were used for tracing the characters.—Another abbreviation produced the *hieratic* writing, which was more easily traceable and was employed by the enlightened class, vaguely called the sacerdotal. This writing was fourfold, viz.: 1, only a little more simple than the linear hieroglyphs; 2, consisting of partial sketches; 3, imitating still fewer details of the original; 4, so distant from hieroglyphs, as to seem to be almost arbitrarily contrived. Linear hieroglyphs were either placed in vertical descending columns, or in horizontal rows, from right to left or from left to right. Most hieroglyphic books exhibit either columns from right to left or horizontal lines in either direction; with figures in pairs or three and three: whereas the hieratic writings almost constantly run in a horizontal direction from right to left. Some funeral manuscripts have hieroglyphs mixed with hieratic characters.

As to the mode of representation, the hieroglyphs are of three classes; 1, the *mimic* or portraits of the objects (*μέθοδος κυριολογικῇ κατὰ μίμησιν* of Clemens Alexandrinus); 2, *tropic* (symbolic) expressive of abstract ideas, by means of true or supposed relations between them and the objects, thus, a part for the whole, f. i., *two arms with a buckler and javelin* = army, combat;—the cause for the effect and vice versâ, f. i., *two eyes* = to see, *sun* = day, *sky and star* = night;—or metaphoric, f. i., *hawk* = sublimity, *hawk's eye* = sight, contemplation; *vulture* (believed to nourish his young with his own blood) = mother; *lion* = superiority; *bee* = king; *crocodile* = wickedness; *fly* = impudence; *ant* = wisdom, *eel* (shunning company of other fishes) = wretch, *circle* = eternity, *open hand* = liberality, *closed fist* = avarice, *shakal over an altar* = priest watching the sanctuary;—some were quite ænigmatic (riddles), f. i., *ostrich-feather* (all in the wing sup-

posed to be of equal length) = justice, *ibis* (a scythe*-beaked wading-bird) = god Thoth, analogous to Hermes; *palm-branch* (supposed to send forth 12 branches a year, every month one) = year; *iris* (or gladiolus, sword-lily) or *white* (night-cap-like) *crown* = Upper-Ægypt, *papyrus* or *red* (chair-like) *crown* = Lower-Ægypt, *both crowns* = both pharaohs (kings), *darting-viper* (οὐραῖος of *Horapollo*, which *Zoëga* derives from Copt. *urô*, spectacle-snake), sometimes *crowned* = goddess-mother, or (according to the kind of crown), queen of either Ægypt; *Phoenix with man's arms, as if worshipping* = pure spirits, in the last period of metempsychosis; *parti-colored basket* = lord, master; *Sphinx* (Copt. *osr*) = physic with moral power, lord.—Some of the signs were secret and occur in the texts of the 19th and 20th dynasty.

Phonetic characters were much more frequently employed, than any of the previous. They did not form a syllabary, but were real *letters*, commemorative of sounds. They were denominated (not as in the English *Palladium of Babel*) by words whose first sound was recalled by them, having been derived from hieroglyphs of the objects bearing that name, f. i., *ake* (in another dialect *oke*), reed-leaf = *a*; *coi* camp, or cleft head-cover = *k*; *mouladz'*, night-owl = *m*; *lavô*, lioness = *l*; *rô*, mouth = *r*; *sar*, goose or *siou*, star = *s*; *s'èi*, a basin of water = *s'* (Engl. *sh*); *tot*, hand = *t*; *Ûôre*, scarabæus (beetle) = Engl. *th*; *nat*, navew = *n*, etc. In later times, under the Lagides and Cæsars, several names, but all beginning with the proper sound, were given to the letters; which proved to be a source of deterioration or rather its effect. We show sovereign contempt for antiquity and for truth, in not even condescending to *imitate* this great yet simple, therefore, sublime, principle which was practised upon as long as 4000 years ago on the Nile. Our Supineness overtops the pyramids of the Pharaohs! Our faragos of pedantry are worse than those locusts darkening the land; because they darken our understanding and hearing (comp. *Exod. x. 14, 15*). These latter were

* NOAH WEBSTER has: "*Scythe*. A wrong spelling. See *Sythe*." Would it not be better to say: "*Sythe*. A wrong way of writing. See *Scythe*?" In either form the present pronunciation is the same; but *scythe* comes from *L. se-cat, s-cind*-i. e. to *s-* (under) + *cut*! and belongs to the family of *scissors, scar, share, shears, shire*, etc.

but temporary, abhorred, and destroyed; the former are stereotyped, cherished, and petted. *Vive l'abbé Tise!*

As to the vowels, their sounds were as little fixed by characters as in Hebr. or Arabic; most of them having been omitted within the words, although they are now written in Coptic. Aspirates of our time were written with the same signs as their corresponding simple articulations; *l* was indifferently employed instead of *r*: so that the three dialects i. e. the Memphitic, Bashmuric and Sahidic, as we find them now in Coptic books, were not indicated in the ancient glyphs and characters. This is one proof more, that the simple articulate sounds are the germs of later weakened, aspirated, squeezed, so to say—smashed sounds in all languages.

With the adoption of Christianity, the Ægyptians forsook their ancient national writing and adopted the *Greek alphabet of 24 letters*, to which they added *six characters* for their own peculiar sounds, i. e. for *s'* (Engl. *sh*), *f* (the Greek Φ sounding like *p-h* in *hap-hazard*), *kh* (deep guttural, Arab. ك *kaf*), *h*, for the compound sounds *dz'* (in Engl. *gentle*), *ts*, and for the syllable (*ti* not *taye*!); all taken from their monumental characters. WARBURTON believed to have found the origin, and to have traced the progress of symbolic figures, as they gradually became letters. His supposition was correct, but he had no means of proving it so clearly as later Ægyptologists have done.

Iconography, i. e., the tracing of the figures of objects, for the purpose of communing with others, was the original mode of the CHINESE. It has been developed to a considerable degree of *phonography*, notwithstanding the peculiar nature of their languages. The Chinese words do not coalesce into compounds; they are all monosyllabic and terminate in either oral or nasal vowels. Only in the Canton and some other impure dialects, some words end in consonants.

All Chinese characters are divided into the following six classes:

1. Only about 200 characters are *pure images* representing visible objects (*iconography*), f. i., the sun, moon, a tree, etc.; the original pictures of which have been altered into linear signs, and inserted among the 214 *keys* or *radical* signs (*Poó* tribunals) of which again all the usual characters are composed.
2. *Combinations* or *groups* of those pure images became symbols of other objects or conceptions,

with which they have a natural analogy, thus *sun* and *moon*=light, splendor; *bird* and *mouth*=bird-song; *eye* and *water*=tears; *door* and *ear*=to hear; 3 *men*=to follow; *man on a hill*=hermit; *house* and *heart*=temple; *woman, hand* and *broom*=matron, etc. Some of these are phonetic, and their number is not great. 3. *Signs proper* expressing shapeless things, f. i., a *horizontal line*=1; 2 *horizontal lines*=2, 3 *such lines*=3, 1 *such line and dot above*=above, up, superior; *the same with dot below*=under, beneath, below, inferior; a *circle bisected*=middle. 4. Other few signs become significant by their *inverted direction*, opposition, f. i., a *three-forked figure towards left*=left side, *the same in opposite direction*=right; *line of sitting man*=living man, etc. 5. *Metaphoric* or *borrowed characters*, significant by association of ideas in various ways, can be called *ideographic*, f. i., a *squinting eye of which the iris cannot be seen*=white; a *sprouting-plant*=to grow, to originate, begin; 2 *muscle-shells*=friends, companions; *house*=man; *room*=woman; *heart*=spirit, intelligence; *hand*=artist, mechanic, etc. 6. The graphic characters called *hiⁿ-shiⁿ* (with *n* nasal as in French, but without altering the sound of *i* as in the French word *fin*, which sounds *feⁿ* through the nose), i. e., *images and sounds*, constituting at least $\frac{2}{3} \frac{2}{3}$ of all signs now in use, consist of a *phonetic element*, which betokens a multi-significant group of sounds, and of an *ideographic element*, by which the former is referred to a specific category of conceptions.

As regards the *phonetic momentum* in Chinese characterography, only some images have been chosen to represent sounds. But since of the very few words or syllables of the language (=450) each has many significations, the said ideographic sign must restrict it to the proper category of ideas, which it has to express. Both modify or neutralize each other, f. i., the character for *SHIP* signifies, with that of *water*=basin; with char. *speech*=talkativeness; with char. *fire*=flickering; with char. *horse*=a certain kind of swift horse; with char. *wagon*=carriage-pole; with char. *arrow*=little hunting javelin; with char. *silk-thread*=silk-cover; with char. *plant*, or *fish*, etc.=a certain kind of plant, fish, etc. All these significations are denoted to the ear by one single word *tseu, ship*.

Almost every syllable is denoted by several, some by many phonetic signs, owing to the extraordinary number of meanings conveyed by some words; yet according to fixed rules. Some combinations

would be incompatible. Ideographico-phonetic signs are also used, in their turn, as new *neutral phonetographs*, modifying other characters, f. i., the compound char. of *moving, touching, scratching*, in being joined with char. *mouth* = to sing; with char. *heart* = to have pity; char. of *measure* with char. of *knife* = to cut off; with char. *heart* = to opine; with char. *tree* = village. Homophonous syllables often decide a similarity of such combinations.

Besides the characters which have been deduced from the real, though uncouth pictures of visible objects in nature, a legend attributes to the great *Fû-hi*, the invention of the so-called *Tadpole-* and *Bird-tracks-writings*, occasioned by the contemplation of constellations and of tracks of birds and other animals on sand and mud. These are said to have been preceded by a marking or writing with *knots*, in a manner similar to that of the *Quipos* of the Peruvians or of the *Wampum* of other Americans. A more easy and pleasant graphic system was the one called *Siaò ts'hua*, which was in use from the time of *Confucius* (600 years B. C.) to that of the *Han-dynasty* (200 A. C.), and which differs from the characters now in use by stiffness, on account of its having been engraved on metals, stones, or traced by reeds on palm-leaves. To these succeeded the *Li-shou*, which differs from the one now in use by coarseness, having been executed by wooden styles upon linen and silk. Paper was first made under the *Tsin-dynasty* (3d century A. C.), the result of which invention was the graceful *Kiai-shou*, written with paint-brushes. At the beginning of the 10th century, the invention of the *Art of Printing* caused again stiffness in the raised characters, because they were engraved on wood; this we now find in books. It is called *Su'pá*; whereas the light writing on smoothed paper, made by touches of the paint-brush, is named *H'i'shou*. A kind of *tachygraphy* or cursive-writing, with compendary characters, but with many perplexing flourishes, is also in use since the 3d century of our era.

Between 479 and 556 A. C., a priest of *Fo* (*Buddha*) has introduced, from India, *genuine phonography*, the characters of which, as applied to the Mandarin dialect, consist of 36 initial signs in 9 classes, and of 45 terminal signs in 2 classes, with 2 subdivisions each. These are sufficient, as the Chinese words consist but of an initial consonant and a following vowel or diphthong. Excepting the complication of the characters, the principle was the same as that claimed by Mr. I.

PITMAN, as an invention. The 9 classes of the initials are, as follows: 1, *gutturals*, *k*, *kh*, *k* (softer), *ng*; 2, *dent.* *t*, *th*, *t* (soft), *n*; 3, *palat.* *ts'*, *ts'h*, *ts'* (soft), *'n*; 4 and 5, *labials*, *p*, and *f*, *ph* and *fh*, *p* and *f* (soft), *m* and *v*; 6, *sibil.* *ts*, *ts-h*, *ts* (soft), *s*, *ss*; 7, *palato-dent.* *tts'*, *tts'h*, *tts'* (soft), *s'* (soft), *s'* (Engl. *sh*); 8, *aspirates*: mere breathing, *h*, *y*, another *h*; 9, *semivowels*, *l*, *dz'* (Engl. *gin*). A comparison with the *Dēvanāgarī* (*Sanskrit* writing; see below) will show the differences from that prototype. There is no R sound in Chinese. The 3d sound in each class, as well as one *s'* and one *h*, differ from the corresponding precedent so imperceptibly, that Europeans cannot exactly seize the difference. We miss also our *mediæ*: *b*, *g*, *d*; but we find 3 *n* of which *ng* is, like in *king*, rather a compound. The *terminal oral* and *nasal vowels* and *diphthongs*, together with the *accents* or *intonations* throw a great light on the phonetics of language: but we cannot dwell on them in detail, and can only observe that much can be learned even from the Chinese, whom we commonly hold worthy but of ridicule. ABEL-RÉMUSAT, STAN. JULIEN, STEPH. ENDLICHER, have most promoted the study of Chinese in Europe.

The JAPANESE employ a syllabary of 50 signs, which is divided into 9 classes in the following order: 1, *vowels*: *a*, *e*, *i*, *o*, *u*; 2, *lab.* *fa*, *fe*, *fi*, *fo*, *fu*; 3, *gutturals*: *ka*, *ke*, *ki*, *ko*, *ku*; 4, *labial-nasal*, *ma*, *me*, *mi*, *mo*, *mu*; 5, *dental-sibilants*: *ssa*, *sse*, *ssi*, *sso*, *ssu*; 6, *semi-vowels*: *ya*, *ye*, *yi*, *yo*, *yu*; 7, *dentals*: *ta*, *te*, *tsi*, *to*, *tsu*; 8, *linguals*: *ra*, *re*, *ri*, *ro*, *ru*; 9, *nasal*: *na*, *ne*, *ni*, *no*, *nu*; *n'a*, *n'e*, *n'i*, *n'o*, *n'u* (analogous to the Sanscrit gutturo-nasal). They use also a system of ideographic signs, very similar to that of the Chinese. A kind of *stereotypography*, by means of wood-blocks, has been known in Japan since very remote time. The direction of writing is in downward-columns, as in China.

The SANSKRITA (completely made, adorned, purified) language is written in the characters which are in use for the spoken dialects in different parts of India. All are derived from the DEVANA'GARI' (Deorum urbs, city of the gods), which appears to have undergone various modifications from the remotest antiquity, down to the 7th or 8th century, when the signs assumed the form in which they now occur. This is *not* an alphabet, inasmuch as it does not begin with Alpha, Beta. The sounds and letters do not perfectly coincide according to the strictest exigencies of phonography, if this be taken in

the sense that for each sound there should be a letter only, and that each letter should represent one sound, only. As to the *truthfulness of the sounds* the writing is perfectly correct. It sins but by a redundancy of letters: as their number is 47, while there are only 28 simple sounds. This number comprises 7 vowels: *a, i, u, e, o, ri, lri* and 21 consonants: *k, g, p, b, m, y, r, l, v*, strong *s* (as the first *s* in session), *s'* (as in *shun*), common *s, h, 2 t, 2 d* and 4 *n*. Even here there is no absolute perfection, as *ri, lri*, though pronounced at once with a ringing rattle of the tongue, have a tinge of composition; and as *e, o* are accounted diphthongs (because resulting from the neutralized tints of *ai, au* respectively, as in French, Gothic and English, f.i., *rail, beau*), although they sound simple. Of the remaining 19 letters, 10 designate bi-compound sounds, viz.: the sounds of *kh* (as in *inkhorn*), *gh* (in *loghouse*), *ts'* (in *chat*), *dz'* (in *joy*), 2 *th* (*pothook*), 2 *dh* (*adhere*), *ph* (*uphold*), *bh* (*abhor*); then 2 tri-compounds: *ts'h* (in *ketchhook*) and *dz'h* (*hedgehog*); 5 long vowels: *ā, î, û, rî, lrî*; and 2 the real diphthongs *ai, au*.

There are, moreover, 16 marks super-, or sub-, or post-scribed to the letters; 15 being but duplicates of the real letters, a kind of lieutenants, namely 12 of vowels and 3 of consonants (the *Anusvâra*, *after-sound*, a nasal dot; the *Visarga*, *omission, departure*, a soft aspirate *h*, almost *s* and akin to *r*; and the vicegerent of *r*). One, the *Virâma* stop, silences the short vowel (*ă* or rather the indifferent *e*, see above) inherent to each consonant; the system being truly a *syllabarium*. Some lists add to the 47 letters 3 signs, viz.: for *ks'* (as in *Heksher*), *dz'n* (as in *hedgenook*), and for a sound partaking of *l* and *r* (in the *Vedas*).

The *Dêvanâgarî* was originally written from right to left: now it runs like our writing. As to the shape of the letters, it is the most stately of all writings known. Excepting a few, all letters have frames, opening towards the left; 6 are without frames but look to the left; and only 8 frameless signs open towards the right. The Greeks turned round the bodies of their letters when they altered the direction of their writing to the right: not so the Indians; so that the last mentioned 8 letters betray a later origin, having been probably made when the writing was turned rightwards. Here is the table of this graphic system.

VOWELS.						
Primary, simple	a		i		u	
Secondary, diphthongescent		e		o		
Peculiar						ri lri
Diphthongs		ai		au		
CONSONANTS.						
	SURDS.		SONOROUS		NASALS.	SIBILANTS.
		Aspir.		Aspir.		
Gutturals	ka	kha	ga	gha	n'a	ha
Palatals (Note a.)	cha	chha	ja	jha	n ^{se} ea	sha
Cerebro-linguals	ta	thha	da	dha	n'a	la, ra
Denti-linguals	ta	tha	da	dha	na	sa, ssa
Labials	pa	pha	ba	bha	ma	va

a) *Note to Palatals and Cerebrals.* The *palatals* are a kind of bridge from the gutturals, through the cerebrals, to the dentals, i. e., from the throat gradually creeping forwards. The *cerebrals* seem to send the voice, as it were, through or towards the brain (an epithet unluckily chosen by HALHED and WILKINS), by raising the middle of the tongue to the palate. But the tongue strikes the teeth in the utterance of the *dentals*. As to *sound* the palatals are also a sort of cerebro-linguals or denti-linguals, i. e., ts' dz' (as explained above): but as to *origin*, in respect to the radical protetyma or germs, they are virtually gutturals. Hence in all languages where such palatals exist, they are to be retraced to gutturals, if we would find their genesis or birth, in words. Take, f. i., in English, *chowder*, *chafe*, *chill*, *churn*, *church*, *chaff*, *chain*, *challenge*, *chambre*, *chandler*, *charm*, *chest*, *chin*, *child*, *chimney*, *bridge*, *branch*, *ditch*, *pitch*, *chicken*, *kitchen*, etc., etc., in short, ALL those words or parts of words wherein the squeezed (smashed, squashed) sounds *ts'*, *dz'*, written *ch*, *tch*, *g^e*, *gi*, *dg^e*, *j*, occur, and you will find that wherever these written groups or letters are pronounced dentally or smashedly (and not where they sound like *k*, as in *architect*,* *chorus*, etc.), the words or their parts are traceable to an original organo-genetic guttural sound. Such examination will bring to light great many things now blurred over by pseudoëpy and, in fewer cases, by pseudography, in some by both. The parentage of the above words, is the following: *chowder*, *chafe*, hail from L. *cal-co*, be warm, whence Engl. *coal*, trough *caldron*, *calefac-ere*, French *chauffer*;—*chill*, from *cold*, Latin *gel-idus*, *gl-acies* (both

* Here again the English pronunciation lacks consistency, for we say *arch-bishop* = *ar'ts'bis'op*, etc.

cal-or, heat, and *gel*-u cold, frost, sprout from one germ, which means deep, central, latent essence; as natural philosophy has taught us *heat* and *color* to be. See Roots);—*churn*, Anglo-Saxon *ciern* (pron. kiern and compare with *kern*-el, *grain*; for churning is granifying, kerneling, *curdling*, *con-creting*, *coagulating*). The sires of the rest of the above words are: *kirk*, *κυριου-ουκ-ος*, lord's-house;—A.-S. *ceaf*;—L. *catena*, contin-eo, hold-with;—Norm. *calenge*, from *calling* out;—L. *camera*, related to *home*, cabinet, etc.;—L. *cand-eo* glow-white, related again to *cal-eo*; compare *candle*, *kindle*, *cinders*;—L. *carmen*, song; related to *can-o* and to *call*; whence incantation, charming by song;—L. *cista*; *κύστις*, bladder, and *κύτος*, cavity, cistern (hence *costa*, rib, as forming the breast-chest; whence French *côté*, side, and *côte*, rib, coast, sea-side, etc.);—L. *gena*, Germ. *kinn*;—Gr. *kind*, L. *genit-us*, Engl. *kind-red*;—L. *caminus*, Slav. *kamen*, stone (chimneys must be built of stone);—Engl. *bring*, for a bridge brings over, and so does a *brigg* (root *fer-o*, bear; the word *bring* is already a participle present, contracted from *bear-ing*, just as *king* is from *canning*, *cenning* and *cunning*, and *ring* from *running*, etc.);—to dig; *δάκνω*, to bite; dog, dagger; tag, tack, etc.;—cock, whence diminut. *cicken*, G. *kuech-lein*, etc.;—cook, L. *coquo* (of cock the first k was smashed, and of cook the second); etc. This emolition is very ancient in some languages, f. i., in Sanscrit and its dialects, in Chinese, etc. Some languages preserved themselves from it, f. i., the Latin, the Old German (Anglo-Saxon of course) the Celtic dialects. In our modern mixed languages it is to be traced to a kind of psychic, phonetic and glossic tumultuary fermentation, produced by a rapid and disorderly mixture of elements. The clashing of these on one side, the gas developed from them and the want of rest necessary for a regular crystallization of the new products, on the other, gave us these awkward, grotesque, quaint, now graceful, now grimaceful shapes of words, their phonetic or graphic or combined incongruities. The best sounds have been just most ill-treated; so have the best words, f. i., Engl. *can*, *may*, *owe*, *shall*, *will*, *must*, etc., so much so that the best Anglic phrase, and, at once, the best possible in creation, f. i., *not CANNING to come, I must*, a. s. f., instead of "*not BEING ABLE to, . . . excites the laughter of English people*. We might say with more truth, strength, lucidity and grace "*cen is can*" instead of "*knowledge is power*." So has the skull been abused by the Carabs; so have the nose, lips, feet, etc., by Botucudos, Chinese; so our brain, our organs of speech, etc. So religion, justice, education.

The arrangement of the Dēvanāgarī is of the highest importance for the proper appreciation of sounds. This, as well as the extraordinary luxuriance and regularity of forms, the pellucidity of the material of the Sanscrita language, allowing glimpses behind the scenery into the interior of the mind; and the genial labors of its native grammarians and lexicologists, have made such an impression on European glossologists and philologists, that since they have become ac-

quainted with that prince of the Aryan idioms, the whole field of linguistic studies has been cultivated with extraordinary success.

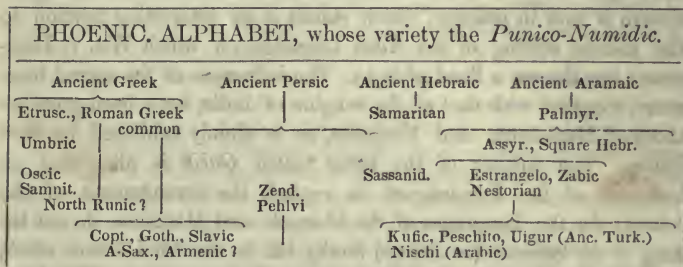
All the systems of Central and Southern Asia (with the exception of China and Japan, where the phonetic system of India has been imitated and constitutes a collateral method to the indigenous ideography) are copies of the Dêvanâgari. Among these the most faithful and prominent are: the *Bengalese*, which attaches the *o* to each consonant; the *Singalese* of Ceylon; and the *Tamulic* (or Malabaric), the first named being nearest. The *Maratha* is very near to the Bengalese. The others are the *Carnataka* or *Canarese*, the *Telugu* or *Telinga*, the *Cagriche* of Avâ and Râc'hain (Aracan), the *Grandan* of Pondichery, the *Malayalam*, the *Cabulic*, the *Burmese* (Birmanic). Very remarkable is the *Tibetan*, on account of the literature of the Lamas; not less so the *Pali* and *Siamese*, though the language be connected with the Chinese. On *Java* an analogous system is now in practice, which stands in an interesting relation to the ancient writing of the *Kawi* language, on which WM. V. HUMBOLDT has thrown a flood of light. The influences of the sacred literature, together with that of the religion of India, have been great on those of Mantshuria and Mongolia, as is plainly exhibited by their letters. The writing of the latter called *Galik* is altogether an imitation of the Dêvanâgari, as regards the arrangement of the letters: for the languages of the Mongols and Mantshus do not belong to the Sanscrit (or Aryan) family but to the Altai-Tataric stock, to which the Magyar and Turkish also are to be counted. The *Mantshus* string their letters, as if they were beads, on a vertical line, each word forming a kind of straightened chaplet. The languages on *Sumatra*, f. i., the *Korinchi*, *Rejang*, *Bâtta*, *Bugis*, *Lampoong*, etc., and of other islands, have also felt the influence of India, whether we regard writing or religion, or social institutions, etc.

The *Hindostanee* and *Persian*, though among the principal progeny or kindred of the Aryan family, are written with *Arabic* characters, not to their advantage: as their structure differs considerably from the Shemitic idioms. Religion has acted the principal part in spreading literature and writing among various nations. Mohammedanism has thus conquered to itself a considerable portion of the Old Indic domain towards the south-east, a not less considerable towards the north-east, by gaining the Osmanlis, miscalled Turks (who

also use Arabic letters) and many *Tataric tribes*, and the *Afghans* (or *Pouchto*), the *Malays*.

Zend and *Pehlvi* differ as to shape, but agree in the use of their letters with the *Dévanâgarî*, being sister-languages to the *Sanskrita*.

Of all systems of writing, the most prolific and the most important to us, is that which can appropriately be called the **PHœNICIAN ALPHABET**; since, though not invented in the bosom of this most commercial people of antiquity, it has been contrived, in imitation of the *Ægyptian* phonetic writing, as a kind of tachygraphy, to suit their purposes of easy and speedy communication. It is the most organic of all modes of representing spoken language; not only in respect to the significance of the simple sounds, but also in its own internal arrangement. This is plainly seen in the table given on p. 75, which contains its essence augmented by few additional letters. Dr. WM. GENIUS presents the following pedigree of it.



The ancient forms of the Phœnic. letters, as found on stones and coins, resemble more our present Latin capitals, than the other modifications which are mentioned on the table before us, if we except the ancient Greek. The Numidic variety was a sort of cursive or rustic hand, used at the time of the *Hiempsals* and *Iubas*. Io. SWINTON and I. I. BARTHÉLÉMY, were the first decyphers of the Phœnic. writing, the former prior as to time, the latter superior in success. The letters are 22 in number.

ANCIENT GREEK, the first-born of this family, is known to us from more ancient monuments than the mother herself. Both agree almost entirely in the number, the shapes and the names of the letters. But the languages are of different families, the Phœnic. being of the Shemitic, and a sister of the Heb., Arab., *Æthiop.*, etc., while the

Greek pertains to the Aryan (Sanskrit, Indo-European) family, and is a sister of the Latin, Celtic, Teutic, Slavic, etc., tongues.

All remarks on the single modifications of this graphic system, as applied to different idioms, cannot be kept strictly apart from each other, because the descent and adaptation of the letters to speech did not take place just in a straight line; nor are we minutely informed as to single details. Hence what is said on the Phœnic. writing, unless limited or qualified expressly, is to be understood of the modifications of the system also. The decimal mode of marking numbers was employed in Phœnic. in imitation of the Ægyptian notation. All letters betokened consonants, and only afterwards 3 of them were used as vowels in Heb. (*a, i, u*), and 4 in Greek (*a, e, i, o*).

There can be no doubt about the series, in which the letters succeeded one another. Besides other proofs, we have the *alphabetic poems*, especially Psalm cxix. of 176 verses, in which 22 groups, of 8 verses, each beginning with the letters, in alphabetical order, follow without interruption. Psalms xxv., xxxiv., xxxvii., cxlv., a. s. f.; Prov. xxxi. 10-31; Lament. evince the same. In the "*ten words*" (commandments) all letters, except *z, th*, are found (Exod. xx. 2-14 vs. of the original text, but 2-17 of the LXX. Compare Deut. v. 6-18 of original, 6-21 of the Septuagint). EWALD admits no glossologic reason for the series, but *Lepsius* proves it. What is more, all phenomena even of our (not-Shemitic) languages bear clearest and irrefragable evidence to a majestic harmony in the succession of the letters. In the application to languages of different stocks, or by the dullness of those who attempted to arrange, or to enrich the alphabet, some letters have been displaced, some ejected, others newly inserted; so that the simple original scheme was somewhat injured. Yet even our present alphabet of 26 letters, exhibits the most wonderful, indeed, a PERFECT HARMONY, as we shall see in the following chapters. The discrepancy of the common Greek and of our alphabet from its prototype, will be easily perceived from the following table, in which the common square Hebrew (rather Chaldaic) character is used, instead of the Phœnician. Among the names of the letters, 8 signify parts of the human body, and about as many, have reference to pastoral life.

NUMERAL VALUE.	HEB.	NAME.	COMMON GREEK.	LAT. AND ENG.
1	א	<i>Aleph</i> , bull	A, ἄλφα	A
2	ב	<i>Bet</i> , house	B, βῆτα	B
3	ג	<i>Gimel</i> , camel	Γ, γάμμα	C
4	ד	<i>Dalei</i> , door	Δ, δέλτα	D
5	ה	<i>He</i> , lo! chink	E, εψιλὸν	E
6	ו	<i>Vav</i> , hook	(F, δίγαμμα; 5 6)	F
7	ז	<i>Dzain</i> , weapon	Z, ζῆτα	(G)
8	ח	<i>Chet</i> , hedge.	H, ἥτα	H
9	ט	<i>Theth</i> , snake or hand	Θ, θῆτα	
10	י	<i>Iod</i> , open hand	I, ἰῶτα	I, J
20	כ	<i>Caph</i> , palm of hand	K, κάππα	K
30	ל	<i>Lamed</i> , goad	Λ, λαμβδα	L
40	מ	<i>Mem</i> , water	M, μῦ	M
50	נ	<i>Nun</i> , fish	N, νῦ	N
60	ס	<i>Samech</i> , support	Ξ, ξῖ	
70	ע	<i>gAin</i> , eye	O, ομικρὸν	O
80	פ	<i>Phe</i> , mouth	Π, πῖ	P
90	צ	<i>Tsade</i> , fish-hook or owl		
100	ק	<i>Qof</i> , occiput	(Q, 90)	Q
200	ר	<i>Resh</i> , sinciput	P, ρῶ (100)	R
300	ש	<i>Sin</i> , <i>Shin</i> , tooth	Σ, σίγμα (200)	S
400	ת	<i>Tuv</i> , cross	T, ταῦ (300)	T
400			Υ, υ ψιλὸν	U, V, w
500			Φ, φῖ	X
600			Χ, χῖ	(Y)
700			Ψ, ψῖ	(Z)
800			Ω, ω μέγα	
900			(ω σάμπι)	

Tabular schemes, exhibiting the gradual development of writing in the shape of the letters, cannot be given; because no branch of industry is less cared for in this country than that of mental improvement. The country seems too poor to pay for any thing which is not called "*practical*." Should the present attempt to call attention to the subject of language and of elementary education not prove to be a failure, the materials to satisfy curiosity and love of knowledge in other kindred departments are ready for publication. Lithographs or woodcuts ought to be freely used in all branches of instruction, mapping out and grouping such details, as cannot conveniently,

clearly and succinctly be given in the usual way of explication, by mere phraseology.

Passing by many particulars which afford great light upon the nature of language, and dismissing Rabbinic and Arabic myths and legends (which attribute the invention of writing to Adam, or Man, others to Hanoch, or the Initiated, others to Noah or Rest; compare Latin *no, na-v-is*), we meet three different traditions, or opinions, concerning the invention of writing. HERODOT., *Terpsich.* 57-61, wrote that *Cadmus* brought Phœnic. letters into Bœotia; . . . that they were afterwards altered in shape by the *Ionians*; that these employed books made of goat- and sheep-skins, for want of papyrus (*βύβλος*); that he saw *Cadmean letters* at Thebes, in Bœotia, etc. *Diodor. Sic.* V. 74; *Plin. h. n.* V. 12; *Lucan. Pharsal.* III. 220, 1. But the honor of the invention is ascribed to the *Ægyptians* by *Cic.*, *d. nat. deor.*, III. B; *Plin. h. n.* VII. 56;—to the *Syrians* by *Diodor.*, *Plin.* No classic writer speaks aught about the phonetic writing among the *Ægyptians*. Some modern writers attribute the alphabet to the Babylonians, supposing the *Σύροι* in *Diodor.* to be *Assyrians*, although *Plin.* distinguishes them, saying: “*Literas semper arbitror Assyrias fuisse, sed alii apud Ægyptios a Mercurio, ut Gellius, alii apud Syros repertas volunt.*” A little Shemitic inscription, at the side of a Babylonian wedge-like one, determined U. F. KOPP to adopt the latter opinion; but that inscription proves to be of later and Aramaic origin.

The following circumstances militate for the origin of the Phœnic. origin of the alphabet: 1. The *names* of the letters betray more ancient forms than the Hebrew. The Syriac names (*Olaf, Beth, Gomal*, etc.) are already lifeless and technic, so that *Iud* for Iod, has no meaning, as *hand* is called *ido* in the language. The suffix—*a* to the names of 11 Greek letters favors the analogy with Aramaic, but it seems rather a mere euphonic addition, as in *Μάλαα* for *Melet*. 2. *א, ב, ג, ד* are softened almost into vowels in the Aramaic dialect. 3. Iconography and hieroglyphy, from which the alphabet must have originated, had not been resorted to at Babylon.

The most ANCIENT GREEK inscriptions (in BÆCKH's corpus, i. Gr., in MIONNET, in KRUSE's *Hellas*) exhibit three directions, i. e., leftwards, *βουτροφῆδον* (*turning off ploughing oxen*), and rightwards: hence we find letters looking both ways f. i., *ΓΓ, ΧΧ*, etc.) The 6th, 15th and 18th Phœnic. letters were ejected in progress of time,

and only used as numeral signs (*ἐπισήματα*, *over signs*), the 15th being replaced by ξ and thrown to the end of the alphabet to denote 900. The *Tsade* had never been adopted; nor was there a sound *s'* to be represented by *shin*. Ε stood anciently for Η, ΕΙ; Η was used as spiritus asper; Ο was employed for Ω, ΟΥ; instead of the later Ξ we see the combinations ΚΣ, ΓΣ; instead of Ψ that of ΠΣ; in place of Ζ, Θ, Φ, Χ we find ΣΔ, ΤΗ, ΠΗ, ΚΗ. *Plin.* h. n. VII. 56, speaks of 16 letters coming from Phœnic. It is more likely that there were at least 18, or rather 21, of which number 3 were rejected. PLUTARCH'S (Gnost. Sympos. IX. 3) and PLINY'S assertion that *Palamedes* introduced ϑ, ξ, φ, χ, during the Trojan war; and, afterwards, *Simonides* of Keos 4 others: ζ, η, ψ, ω (or, according to others: *Simonides* and *Epicharmos* of Sicily, 6 or 5 centuries B. C.), is gratuitous; as ζ, η, ϑ had pre-existed already in the Phœn. pattern. The 16 letters, supposed to have been *Cadmean*, are: α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ (PLIN.) All 24 letters were first written by the Ionians on Samos, and in state-papers by the Athenians, during the archonship of Euclides, Ol. xciv. 2, B. C. 402. Those 16 were named *Ἀττικὰ γράμματα*. The words were either not separated, especially if belonging together, or they were marked off with 1, 2 or 3 dots. On coins numerous *monograms* of names of cities are found, consisting of several interwoven letters. Under Augustus, mostly at Rome, many letters were first rounded (thus α, ε, and c for Σ; ω, ξ; and a very negligently written, almost *cursive hand*, with connected letters and many ligatures (*siglæ*), occurs, as concomitant Greek text, on Ægyptian papyrus-rolls. Grotesque attempts at secrecy are also visible on the gems of the Basilidians, with images of the Abraxas and others. The oldest manuscripts offer traits, which very nearly approach the lapidar letters of the imperial period. There are some rounded letters, many abbreviations, but no separation of words, no spirits, accents, etc., in the codices down to our 10th century. Yet all these contrivances had been used in grammatic writings, long time since. As early as the 5th century, *Euthalius* introduced, in manuscripts of the New Testament, spaces between words and writing in rows or verses (*στιχηδόν*). Even the work of IOSEPHUS on Judaic archæology was already divided in 60,000 sticks (stakes, verses). Punctuation by means of a dot (*στίγμα*) at the top of the line (*τελεία στ.* final dot), under the line (*ὑποστιγμή*, instead of a colon or comma), and in the middle of the

line (μέση σ.) to mark the slightest division, had been already employed at the time of Ptolemæus Epiphanes, by *Aristophanes* of Byzance: though it was brought into practice as late as our 9th century. The splitting of H into ʒ (or ´) *spir. asper*, and ʒ (or ´) *spir. lenis*, devised also by Alexandrian grammarians, came only into use in the 7th century; together with the *accents*. Since the 10th century the *uncial*-writing yields to the *cursive*, which is often found overloaded with very puzzling flourishes, many of which have been received into types.

All ITALIC alphabets are derived from the ancient Greek (witness *Tacit. annal.* xi. 44, *Dion. Halic.* i., 21; iv., 26; *Plin. h. n.* vii. 58) of about the 40th Olympiad. They run mostly towards the left. 1. ETRUSCAN inscriptions on coins, gems, vases, and especially on sepulchral monuments, are found in great quantity, reaching from the 5th to the 8th century after the building of Rome. *B, d* never occur there and *g* only with the power of *k*. Z differs from M which represents the sound of our *s*. O occurs but in foreign words, the sign of our *n* being employed instead of this vowel. The letters for *φ, χ, ξ* are of later introduction. Short vowels are often entirely neglected. Some inscriptions are *βουτροφῆδον*, few run to the right, most to the left. There are few ligatures; few words are separated by a dot, and the notation of numbers is decimal. *Pelasgic letters* were used before the adoption of these we speak of.

2. Of the *Eugubian tables* (of the city of *Iguvium*) 5 are written with UMBRIC letters, 2 with LATIN. They are referred to the 4th century of Rome. In the former we find *b, d*, but *g* is wanting; *g* is very rare; there are two letters for *s* (the 7th one corresponding with the Etrusc. and our *x*, and a third sibilant answering to the 15th Phœnic. letter). Two figures for *r*, of which one may have been the representative of the Polish sound of *rz* (similar to *z'* in glazier, but somewhat harsher). The sign V was probably the Greek *v*, but also *o*. Direction leftwards. Words separated by 2 dots. 3. The OSCIC and SAMNITIC resemble very much the Umbrie; only the *a* looks like our N, the *d* like *ꝥ*, the *p* almost like an inverted V (Λ). 4. The *Celt. Iberian*, on coins of Hispania Tarraconensis and Baetica, also belongs to this group.

The ROMAN alphabet came immediately from the Greek and probably from Campania. Its original direction is from the left to

the right. C had the value both of *k* and *g* (witness the *columna rostrata* of Consul *Duilius*, which has *Leciones*, *Macestratos*, *Cartacinenses*, *Pucnandod*, *Exfociunt*, etc., instead of *g*) until the 2d Punic war. The value of *c* as *k* was probably owing to Etruscan influence. G as a modified C was afterwards put into the 7th place, as the Romans knew not the sound of ζ (*ds*). Of the 23 letters (*a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, v, x, y, z*), now used in printing Latin, 21 (i. e., subtracting *y* and *z*) occur almost in their present shape, on very ancient documents; so that the testimony of *Marius Victorinus*, as to there having been originally but 16 (*a, b, c, d, e, i, k, l, m, n, o, p, q, r, s, t*) avails only to prove that the number of letters was very scanty, in the beginning. *Cicero* de nat. deor. II., assumes 21, and *Quintilian* inst. or. I., 4, 9, calls *x* "the last of ours." *Y* and *z* were introduced under the republic. The origin of *V* and *Y* is common, from Greek Υ. *K* was used in abbreviations (*Quintil.* as above, and VII. 10). *X* answers to Ξ in value, not in figure. Emperor *Claudius* endeavored to introduce 3 new characters, viz.: Ɑ as sign of consonant *v*; x for the Greek Ψ, and † for the sound between *i* and *u* (in *optumus*, *lubet*, etc., the French *u*, Germ. *ü* or *ue*). (*Tacit. annal.* XI. *Sueton.* in *Claud.* 41).—The splitting into *I* and *J*, *U* and *V* (*J*, *U* being the new forms) took place shortly before the 17th century. *W* is of German origin and occurs first in the name *Witiges*, anno 536, on coins. See K. L. SCHNEIDER'S *Elementarlehre d. lat. Sprache*. On the most ancient monuments there is no separation into words, or if any, only by means of a dot; and closely connected little words were often joined with their principals, f. i., *Initaliam*, *Nechoc*, *Niquiscit*.* Punctuation was used already under Nero (*Seneca* epist. 40 "nos etiam, quum scribimus, interpungere consuevimus.") Letters were not doubled of old: the *XII. Tables* have: *adito, ilo*, for *addito, illo*. Afterwards the doubling of letters was marked by (˘) which sign was called *sicilicus*. Sometimes *a* and *e*

* This occurs in modern languages either without or with a hyphen, thus Engl. *nag* instead of *an ag*, *un-us equ-us*; nevertheless, however, etc.; oftener in Ital. *dandomelo*, *parlatemene*, etc.; Span. *echandolos*, *entregarse*, etc.; Portug. *levando-a*, *esclarecer-se*, etc.; French *parlez-vous?* etc. Many groups of words were thus contracted into the shape of one word, in ancient as well as in modern languages, f. i., καλοκἀγαθός = καλός καὶ ἀγαθός; *voluptas* = volo opto; *auparavant à le par à* and Lat. *ven-io*; Germ. *unwiderstehlich* = un wider steh-en leich-t, and innumerable others.

were omitted, thus, *e* in: *bne, cera, dcimus*; *a* in *crus*, etc. Among the numerous abbreviations, the so-called *notæ tironianæ* are the most difficult.

The materials of writing were papyrus, parchment, tablets of various substances, covered over with wax. The letters were traced with reeds (*calamus*), in various colors, frequently with the juice of the *sepia* (cuttle-fish), which was called *atramentum* (blackening), on the former; and engraved with a *stile* on the wax-tablets. Mistakes on these were *obliterated* with the other flattened extremity of the stile. Hence: "*vertere stilum*," to turn the stile, i. e., alter the mode of writing; *stile*, the manner of writing with regard to language; *sincere, sine cera*, without wax, pure, plain, etc. (See Appendix C. on the pronunciation of Latin).

Between the years 360–80 A. C., Bishop ULPHILAS adapted the Greek alphabet to his translation of the Gospel, into the *Gothic* language, in Mœsia on the Lower Danube. Hence the name of MÆSO-GOTHIC. The principal manuscript written in silver-letters on a dark ground (*Codex argenteus*) is now preserved at Upsala in Sweden. The number of letters occurring in the original is 25, but some writers add a kind of *q* before *r*. *Junius, Hickes*, and *Bosworth* agree as to their order and number; *Lye* differs somewhat. The figures are, on the whole, so to say, half Greek half Latin; the *o* is represented by an inverted *u*. There is a letter for *cw*, one for *th*, one for *ch*.

In the opinion of RASK, the monumental RUNIR (from *rún*, or *ryn*, G. *Rinne*, channel, spout, running, groove, according to OL. WORMIUS; from *ge-ryne*, G. *ge-raune*, whispering, mystery, as SPELMAN believes) were introduced into Scandinavia before our era, and were continued there, as well as in the northern parts of Germany, for some centuries after Christ. We cannot enter upon details, and leaving the *Celtic* and other varieties used in *Lombardy*, etc., out of the question, it will suffice to enumerate the *Norse Runes*. They were originally 16 in number, in the following order, given here with their *names*, the first sound of which is betokened by the respective character. The numeric value is prefixed to each.

1. *Fie, fè*; L. *pec-us*, cattle.
2. *Ur*; L. *ur-us*, wild bull; also torrent, iron-sparks.
3. *Ðuss*; *Thor-u*, mountain-spirit (comp. 12).

4. *Oys*; L. *os*, *oris*; *osti-um*, and gulf, *Oðin*.
5. *Riðhr*; cāvalry (*rider-y*), carriage.
6. *Kaun* and *cen*; boil, L. *ulc-us*, *prurigo* (comp. *καῦσ-ις*, burning).
7. *Hagl*; *hail*, and hairy, angular.
8. *Naud*; *need*, fetters,
9. *Jis*; *icicle*, Anglo-Saxon, *ises-gecel*, i. e., ice+cooled.
10. *Aar*; *y-ear*, L. *ar-o*, plough.
11. *Sól*; *sun*.
12. *Tyr*; L. *taur-us*, bull; giant *Thurs* (comp. 3).
13. *Bjarkan*; *birch*.
14. *Lagur*; *liqu-or*, *lak-e*.
15. *Madur*, *mander*; *man* looking at the stars.
16. *Yr*; L. *arc-us*, compare *ar-row*.

To these were afterwards added 6 more, i. e., 5 from among the above, distinguished by *inscribed dots*, and hence called *stungen*, i. e., stung, viz., *stungen Kaun* or *Knesol*, to note our *g*, as in *get*; *st. Jis*, our *e* in *end*; *st. birk*, for our *p*; *st. fie*, for our *v*, and *u* in *full*; *st. úr* (not admitted by all writers) for our *u* and *y*;—and a combination of *h* with *s*.

The ANGLO-SAXON alphabet was formed in our 6th century, from the Latin, as then shaped. It underwent several modifications which are denominated as follows: *Roman-Saxon*, found in the Durham-book; *Set Saxon*, from the middle of the 8th to that of the 9th century; *cursive* or *running-hand*, at the end of the 9th century, patronized by king Alfred; *mixed* (with Roman, Lombardic), till the beginning of the 11th century; *Elegant Saxon*, used from the 10th to the middle of the 13th century. The schemes given by *Hickes*, *Bernard*, *Lye*, *Bosworth* and others, vary somewhat; so that taking all things into consideration, we find, in reality, 25 letters, and, comparing them with the present 26 English, the following discrepancies between both. There were 2 characters representing our soft *th* in *the* (Ð, ð) and our harsh aspirated *th* in *thick* (Þ, þ); but there were no letters answering to our present *j*, *q*, *w*.—As regards the shape of the characters, the following Anglo-Saxon differed somewhat from our present capitals, viz., C, G, H, M, V; the small letters differed more, especially the *e*, *f*, *g*, *r*, *s*, *t*, *v*. The *c* was mostly used where the English now has *k* before the slender vowels, and of course everywhere where it has *c* even in the combination *ch*, so that *child*, *Chester*, were written *cild*, *Cester* (sounding *k*). Our *sh* was written *sc*, thus *scip*, *fisceras*, instead of *ship*, *fishers*. *G* was always sounded hard as in *give*. The *v* was pronounced in

the middle, or at the end of syllables, like the Germ. *ö* or French *eu*. As regards what is called spelling or orthography now-a-days, there was no standard; all the changes of cognate sounds were rung, so that one word was written in great many ways at one time, or at different times, f. i., our *give* thus: *gif, giffs, given, geive, gin, gi'me, yef, yeve, yeoven, yf, if* (hence our *if*, i. e. given, admitted, on condition). This luxuriance of forms was governed by a latent law of phonetic affinities, as if many dialects (*dia-gonal* or *bias-sed* ways of speaking) were collected in one idiom. The above number of forms might be augmented by those existing in German, viz., *gib, geben, gab, gäbe, gieb*, and by many others; without producing an essential difference in their meaning.

As we must return to the Greek again, it will be useful to mention some peculiarities in the pronunciation of the present ROMANIC or MODERN GREEK. These have been recommended, in the 16th century, by REUCHLIN for the ancient language, in opposition of ERASMUS of Rotterdam who pronounced according to the writing, by uttering each letter with one single constant sound (except γ before gutturals). REUCHLIN and the modern Greeks pronounce η , ι , υ , ϵ , α like *i* in *ink*, i. e., they *itacize*. They further pronounce, as follows: α = our *ai* in *aïl*; $\alpha\upsilon$, $\epsilon\upsilon$, $\eta\upsilon$ = *af, ef, if*, before the hard mute, aspirated and compound consonants; but = *av, ev, iv*, before the other consonants and before vowels; β before vowels = *v*; initial κ before a final $-v$ = *g* in *get*; γ , δ feebly aspirated; ζ = *z* in *zest* (and not as the ancient = *dz*); $\kappa\tau$ = $\chi\tau$; $\sigma\mu$ = *zm*, $\mu\pi$ = *mb* or *b*, f. i., Μπαμπώ = *Babo*; etc. They do not aspirate the rough breathing (ρ). It is as preposterous to admit that the ancient Hellenic language was so pronounced, as it is to say that the Latin was just so pronounced as the modern Italian. Neither of the modern caricatures of those majestic languages has any claim to be considered as a regulator of what they have spoiled. They have as little right to dictate postliminarian phonetic laws, as they have to give morphic or form-laws to their august mothers. But they are surpassed in these matricidal attempts by the wholesale murdering process, which is practised by the English pronunciation, both against its own ancestry and against the languages of Hellas and (most atrociously) of Rome. Such antichronic usurpation is of the same kind with the voraciousness of the wolf in Æsop's fable, which tore the lamb drinking below him from the brook, because it troubled the water!

CYRILLUS, the apostle of the SLAVONIANS (*Slowaks, Moravians, Czechs*), wrote his translation of the Bible with an alphabet fashioned from the Greek. This is now used by the *Serbs, Bulgarians* and other Slavic peoples of the so-called Greek or schismatic church, and, to some extent, by the *Valachs* although they derive themselves from the Romans (hence calling themselves *Rumuni*). It consists of 40 characters in the following order (their shape being almost Greek): *a, b, v, g, d, e, z', s, z, i (η), t' (θ), i, j* (German); *k, l, m, n, x, o, p*, a kind of *sk, r, s, t, y, u, ph*, Greek *χ, ps, o, s'ts' (shtsh) ts, ts' (tsh), s' (sh)* and 6 characters representing 3 *ye's* (as in Engl. *ye-s*), and *ya, yo, yu* (pronounced as in *yankee, yoke, you*). We see from this list, that *this Chiurilizza*, as it is called, oversteps the requisite conditions of a genuine system of sounds, inasmuch as it contains 14 characters which recall compound sounds, and as it luxuriates in the representation of the *i's* and *s's*.

Under *Peter I.* the Great Czar, the modern RUSSIAN alphabet was formed out of the preceding one, with the following discrepancies from the above order of letters, viz., there is no *s* (after the *z'*), no *x*, no *sk*, no *y* (as far as the sound is concerned; for it represents *u*), and instead of the former's *ya, yo, yu*, there are here 2 *ya's*, and 1 *yu*. The *t' (θ)* and *i* conclude the series. There are, therefore, 36 letters. The strictures applied to the prototype, fall also upon its modification. Another set, named *Bukwicza* (from *b, v*) and *Glagolitic* (i. e., linguistic, or sounding), and ascribed to *St. Jérôme*, is used by the *Croats, Dalmats, Crainians, Istrians*, who are Roman Catholics. This contains 32 characters, lacking namely those which correspond to the Cyrillic *t' (θ), x, sk, y, ps, 2 ye's*, and the *yo*. The names of the letters agree with their sounds, as in Greek.

The *Poles, Bohemians* (or *Czechs*), both possessing besides the plain *l*, a swollen l-sound, which is marked with a bar across the *l*; the *Lusatians, Wends, Pomeranians*, being all of the Slavic family, and their kindred, the *Litvans* (commonly Lithvians), *Letts, Samogitians*, employ the alphabet of the western nations of Europe, i. e., the English. This is also frequently made use of by those Slaves who use the *Bukwicza*. All these nations, and the *Danes, Swedes, Icelanders*, etc., of the Teutic family, the *Germans* themselves, also employ this alphabet, especially of late, together with that which is known as the German. But this is, in reality, only an angular,

broken Latin character, which originated from the *monachal* or so-called *modern Gothic*, and which is also denominated the *black letter*. Although the *Magyars* be neither Slavic nor Teutic, being of the Altai-Tataric group of nations, and although the *Valachs*, of Italic extraction, mostly use the Cyrillic system of writing; the former always did make, and the latter recently and more properly do make use of the common European alphabet. The HUNS, to whom the *Magyars* claim to be related, had 34 letters of their own, which may be seen in G. HICKES's *Linguarum veterum septent. thesaurus*, Oxon, 1705. The Magyar tongue abounds in sounds which the French call *mouillés*, i. e., liquids compound with a final *j* (*y*) consonant. Of these the French, Ital., Span., Portug. have but 2, viz., *lj* (written *-ill-*, *gli*, *ll*, *lh* respectively) and *nj* (written *gn*, *gn̄*, *n̄*, *nh* respectively); whereas the Hungarians have 4, viz., those 2 (written *ly*, *ny*), and *dj* (written *gy*, as in *Magyar*, pronounce *Maďy-ar* almost as the *di* in Fr. *Dieu*, or in Engl. *dew*, *due*) and *tj* (written *ty*).

Our space forbids us to go into more particulars. And as our *palæographic* remarks must sometimes be interrupted by *neographic* and by *phonetic* ones, on account of the mutual influence of writing and speaking; the reader is requested to grant his indulgence to the seeming disorder resulting from this mixture, and to tax his attention somewhat more than he is perhaps wont to do in reading grammatic works.

Before printing was invented (or re-invented? See page 86) by JOHN GENZFLEISCH VON GUTTENBERG, in 1440, the Anglo-Saxon had ceased to be spoken. WM. CAXTON, having learnt printing in Flanders, printed the first book in England, "*The Game at Chess*," finishing it in 1474. ALDUS MANUTIUS, of Venice, invented and used the *modern Italic* types in 1501. About 1567 JOHN DAYE cut the first Saxon types in England. This will suffice to show all that will be referred to in the following chapters, as bearing more or less directly upon the etymic, as well as upon the graphic and phonetic peculiarities of the germs, out of which our languages have sprouted. We must now shortly dispatch the other ways of writing, which are mentioned on page 92, together with some kindred matters.

The ARMENIANS (ancient HAIC-ANS), of Great Armenia, employed originally the Syriac, Persic or Arabic characters promiscuously; those of Lesser Armenia, the Greek. In the 5th century after

Christ, when the Bible was to be translated into their vernacular, DANIEL and others tried to adapt the Greek characters; but these being found insufficient, MIESROB, late secretary to two kings, and afterwards a monk, travelled about to seek the advice of learned men, but, being unsuccessful, he at last saw in a dream a hand writing out what he was in search of and copied it, after he had awakened, from memory. Many other writings are also attributed to miraculous origin. This writing does not resemble any of the ancient ones. The Zend, however, may have had some influence on it. The direction is rightwards; the number of letters 38, their shapes are of 4 sorts (one very showy, called *animal*, a lesser one called *iron*, a round and a *cursive* one); their names, power and series, are as follows: aib, bjen, gin (hard), da, jets' za, e, jet' (the indifferent vowel; see p. 73), t'ue, je (j Franç; z'), inni (i or e), liun, χε (Greek), dza, kjen, hue, tsa, ghat (Arab غ deep guttural with a tinge of r), ds'e, mjen, hi (or ye, aspirated j), nue, s'a (sha), uo (Engl. wo), ts'a (harsh tsh), pe; ts'e, rra (harsh), se, vjev, tjun (Engl. tune), re (mild), tzue hjun, phjur, khê (harder than χ) and 2 which were added in the 12th century, fe, ô. There are 2 signs of spiritus, as in Greek, 3 marks of accents and signs of punctuation similar to the Greek. The language abounds in hissing, almost sneezing sounds. The letters are also marks of numbers from 1 to 10, from 10 to 100, from 100 to 1000, and then to 10,000, and the last of 20,000.

The alphabet of GEORGIA (or IBERIA) contains 38 letters of a peculiar shape, denoting numbers in the same way as the preceding, in the following series: an, ban, gan, don, en, vin, zen, êe (before vowels, asper lenis in Greek), than (as in thick), in, c'an, las, man, nar, iên, on, par, z' (j Franç), rae, san, tar, un, viê, p'har, can (less rough), ghan (Arab. غ tinged with r) qar (harshesst k), s' in (Engl. shin), ts'in (Engl. chin), tsin, dzil, t'sil (Θουλ) ts'har (tshhar, see Dêvanâgarî) khan (see Dêvanâgarî), h'ar, dz'an (Engl. jam), haê, hoê. The Georgians consider their language to be "*sui generis*," without affinities with others. Brosset thinks it to be akin to the Sanscrit, through the medium of the Armenian and ancient Persian languages, which M. E. BURNOLF doubts to be the case.

In Media and Persia two kinds of writing are to be noticed: 1. The monumental CUNEIFORM (*wedge-like*) or *arrow-headed* which is five-fold, viz.: a) that on *Babylonian* tiles and cylinders,

most complicated ; b) of the monuments on the boundary of Media, on the right bank of the Euphrates, on the Mediterranean sea, through the whole *Assyrian* empire, especially at Wan, Nineveh, etc. ; c) 3 sorts, of one and the same time, on the monuments of the Achemænian kings of *Persia*. Some belong to *Media* and *Susiana*. *Lassen*, *Rawlinson*, and *Westergaard* have successfully removed the chief impediments to their reading, and thus contributed to enlighten us on many real proper names of those countries. The arrows or wedges themselves consist of groups which correspond to letters, according to a system analogous to the *Dêvanâgarî*. *Cyrus* was pronounced *Kur'us'*, *Babylon*, *Babiru* (there was no *l* proper in the ancient language), *Xerxes*, *Khs'yars'a*, etc. II. The genuine literal writing of *PERSIA*, very much resembling the Phœnician. The *Syriac* was also resorted to. The former is found on the *Darics* (from *Darius*) or coins of the *ancient Persian kings*, and, together with Greek legends, on those of the *Arsacidæ* (from *Arshak*, of Parthian extraction).

Coins of the period of the *MACCABEES*, from about 143 before until the birth of Christ, exhibit to us the *ANCIENT HEBREW* graphic, which resembles very much the *SAMARITAN* that sprung from it, and in which the *Pentateuch* is written. That ancient alphabet was superseded about Christ's birth. It has led to the correct reading of the Phœnician, as well as to the Samaritan, between which it stood. The Samaritans of the present day call their own writing Hebrew, while they attribute what we commonly name the square Hebrew, to *Ezra*. The words in the Samaritan codes are separated by dots : but there are no vowel-points and there is but one diacritic line to denote doubtful cases of reading.

The *ANCIENT ARAMAIC* (*Highlandish*) alphabet is Phœnic. as to shape, and is first found on Babylonian tiles, at the side of cuneiform characters. It occurs later on Aram. monuments in *Ægypt*, with iconogrammas of the Ptolemæic period ; and it exhibits the first long final Caph and Nun ; spaces between words ; Vav, Jod as vowels, in the same ratio as the Chaldaic of the Old Testament ; and an ingenious numeric system.

Next to the preceding is that found on ancient Syrian monuments among the ruins of *Tadmor* (*PALMYRA*), dating from the 2d and 3d centuries A. C., till 569 of the Seleucidic era. Some of the in-

scriptions are Syro-Greek and Syro-Latin. The figures are more flowing and more varied, than any of their older kindred. Here also are seen the first connexions of letters with each other, without, however, being real ligatures; betraying tachygraphy (or swift writing). Yet the words are not separated. This led to the CHALDAIC SQUARE characters which constitute the present so called *Hebrew* of the Arabic Jews of our Middle Age, as employed even in Arabic books. According to the Talmudic legend, to Origines and Jérôme, the Hebrews, before Ezra, made use of Samaritan characters. But the ancient Samaritan differed from the modern. The modern Hebrew letters sprung from the *Ægypto-Aramaic* and *Palmyrenic*, and were fashioned into the square shape as late as the 2d century of our era. The words are separated by spaces, and 5 letters (*k, m, n, p, tz*) are produced downwards when final. BUXTORF strove in vain to prove that this square writing, as well as its vocal signs, are as old as the decalogue; for these latter were contrived at the same time with the vocalization of the *Koran* and of the Syriac books, or rather after these. The *Masorites* who interpreted the Scripture by tradition, invented the points, probably between our 7th and 10th centuries, in their oriental schools; although the codes of the synagogues are not allowed to use them. They do not occur yet in the *Talmud* (body of laws, traditions, etc.), nor in *Jérôme*. Closely connected with those vowel-points are the *diacritic* (on *ו*, *s*, and *ש*, *s'*) and the *reading* signs (which affect the sounds of the letters), the signs of *punctuation* and the accents. As regards the variations in the writing of the *Jews* of different countries, the *Spanish* are distinguished by simplicity and strength; while the *German* are inclined, slender and with shade and hair-lines; the *Italian* keep the middle, being somewhat rounder but less carefully traced. *Chaldaic* texts are also written in square characters, especially the translations of the Old Testament (*Targum*): but vowel-points are omitted in the *cursive hand* of the Middle Age, which is used in non-biblic manuscripts (*Rashi-cursive* in Spain, Germany), and even for writing and printing German, Polish and other compositions of modern Jews.

The SASSANIDIC characters are an offspring of the Palmyrenic and Ancient Persic, and they occur on the ruins of *Nakshi-Rustan*, near Persepolis, in the inscriptions of the mount *Bi-sûtun* near *Kirmanshah* in Curdistan, and on the coins of *Sassanidic kings* (here

extremely minute) whose dynasty was founded by *Ardeshir Babegan*. The following letters have not been found yet: *th*, *ain*, *tz*, *q*; and the *g* is the sign of the sound *ts'*, as in modern Persian, which is the daughter of the Sassanidic, and not a Shemitic language.

But the ZEND letters of the *Zend-Avesta*, which is a sacred book (*of life*) attributed to *Zoroaster*, do not belong to the Shemitic alphabets; being a member, together with the language, of the Aryan (or Sanskrita) family (see p. 92). Counting all letters, without separating the compound and modified ones, they amount to 48, of which, however, only 27 represent simple sounds (in strictest sense only 23); since there are 6 letters for diphthongs; 8 for *kh*, *gh*, *ts'*, *dz'*, *th*, *dh*, *w* and *an*; and 2 combinations *ah*, and *st* (see the *Dēvanāgarī*, p. 89). The scheme contains letters for short *ē*, long diphthongal *ô*, and *f*, *z*, which are not found in *Dēvanāgarī*; it has 4 *n*'s, besides the *an*, which seems to be an *Anusvāra*; but it is without *l* (see Chinese). Direction is leftwards. We thus perceive that it is a sort of hybrid between the Indic and the Phœnician system; the arrangement being analogous to the former, the direction in writing and the shapes of the letters to the latter. It moreover resembles in some figures the Armenian and Georgian, whose prototype it seems to have been. The *PEHLVI* has only 19 letters for 15 sounds, employing therefore diacritic signs. In it the *l*-predominates, but *r* is wanting (see Japanese). The numeral signs are in both analogous to the *Ægyptian*, *Palmyrenic* and others.

Between the 6th and 8th centuries of our era a rounded and strong sort of alphabet, called *ESTRANGELO*, from *στρογγύλος*, or *Evangelic*, from its use, was formed and used by Christian Syrians. There are several varieties of it, i. e., the *double* which consists of mostly parallel outlines, with empty interstices; the *Hierosolymitan*, which is less rounded and smaller than both, the full strong and the empty one; the *Nestorian*, which is smaller still; lastly, the *Peschito* or *cursive*, now in use. The vowels, designated by the names of *Abraham*, *Es'aia*, *Odom* and *Uriah*, were marked from the beginning of this kind of writing, in various ways: 1st by a dot above the consonant, for *a*, *o*, *u*, and by one under it, for *e*, *i*, *û*; afterwards by two dots above or below in different directions, and in the 8th century, by minute recumbent Greek vowel-letters α, ο, υ, ε, ι, for *a*, *e*, *i*, *o*, *u*. In some books the two latter modes are mixed. All *Peschito*-

letters have two, and most of them three slightly modified forms, according to their position in the words (initial, medial, final).

The cycle of strictly alphabetic writings is closed with the *SABÆIC* (or *Zabic*, or *Mendæic*, or *Galilæic*), which resembles in its shape both the ancient Syriac and the Sassanidic. The vowels are here indicated by \backslash , I , Λ , attached to the left end of each letter, for the designation of *u*, *i*, *a*, respectively. As there is no difference in the sound between the 5th and 8th letter (*he*, *cheth*, Phoen.), both have a common sign.

We have now arrived at those systems of writing, which though derived from the Phoenician alphabet, deviate from it in some way. Before qualifying shortly the two systems contrived by the *Southern* and *Northern* ARABS, it is necessary to remark that the latter spreads over the whole north of Africa, over the Osman (Turkish) and Persian monarchies, over a great portion of the East Indies, over some islands and over a considerable part of the Russian empire; and that the former or *ÆTHIOPIC* is used in the African countries south of *Ægypt*. Not all northern Shemitic languages, however, are written in the Arabic character, as we had occasion to see; nor are all languages which make use of this, of the Shemitic family; as the *Turkish* belongs to the Altai-Tataric stock (see p. 91), the *Persian* and *Hindustanee* to the Aryan, and as the *Malay* forms again another group. There is a constant confusion made in the use of the words Mohammedan, Arabic, Turkish, Persian, by an indiscriminate application of these terms, now to the religion, now to the nationality and language, now to the ways of writing.

The most ancient writing of the Arabs is the *Himjaritic* of Yemen, the history of which is not yet entirely elucidated. It is also called *Musnad* (from *sanad*, to support; or from *sind*, India), which is translated by *supported*, *truncated*, *separated*, *spurious*, *foreign*, *Indian*, according to the various theories about its origin. However this may be, this kind of writing is more analogous to the *Æthiopic*, than to the genuine Arabic. This is the language of the *Koran* and correlated to the Himjaritic or southern dialect, under the appellation of *Koreish*, or the language of Mecca. The Koreishite Arabs had become acquainted with writing shortly before the birth of their prophet. They modified the Estrangelo alphabet in shape, without altering its order, so that they had 22 letters; and as the first

solemn use of it was made by the principal inhabitants of *Kufy* or *Kufet* (a city built on the Euphrates, in the 17th year after the *Heg'ra* (pron. *Hedz'ra*) which corresponds with 639 A. C.) in copying the Koran, it obtained the name of KUFIC. Its characters are strong, column-like; it was employed also on coins, tomb-stones and other monuments, for about 3 centuries; and it is yet used in Africa, in titles of books, etc. MAHOMMED caused the *Suras* or sections of his book (al Koran) to be committed to memory by those who were ignorant of writing; he dictated some to such as knew this art (f. i., to *Othman*, *Ali*, *Mawwin*, etc.), who wrote them (as they had no paper) on leather, parchment, palm-leaves, bones, stones, etc., and he is said to have written himself on shoulder-blades of various quadrupeds. Inaccuracies were ordered to be avoided by daily reading. But as discrepancies in reading were still growing, ABUBEKR caused ZEID BEN TABETH, one of the scribes of the prophet, to collect the whole and to devise means of writing it correctly. *Diacritic points* to distinguish the individual sounds of the consonants of the language, and *points* to indicate *vowels*, were thus, at last, contrived; though the Kufites had already used three dots (above, on, and below the line of the letters) for this latter purpose. The Hebrew *Rabbis* imitated this method, for the square Chaldaic alphabet (see above). To the 22 original letters 6 were added, thus raising the number of the Arabic system to 28. The order also was altered into the following:

1. ا, *Elif* or *Alif*; strong breathing.
2. ب, *Ba*.
3. ت, *Ta*.
4. ث, *T'a*, Engl. *thank*.
5. ج, *Dz'a*, Engl. *jar*.
6. ح, *Ha*, Engl. *hat*, rough.
7. خ, *Kha*, Greek χ , Germ. *nicht*.
8. د, *Dal*.
9. ذ, *D'al*, Engl. *they*.
10. ر, *Ra*.
11. ز, *Za*.
12. س, *Sin*.

13. ش, *S'in*, Eng. *shin*.
14. ص, *Sad* (harsher than 12).
15. ض, *D'ad* (harsher than 8).
16. ط, *T'a* (harsher than 3).
17. ظ, *D'a* (almost like 15; cerebral *Dêvanagârî*).
18. ع, *A'in* (deep guttural, almost nasal).
19. غ, *Gha'in* (Ain with a tinge of *r*).
20. ف, *Fa*.
21. ق, *Kaf*.
22. ك, *Caf* (softer than *Kaf*).
23. ل, *Lam*.
24. م, *Mim*.
25. ن, *Nun*.
26. ه, *Hé*, Eng. *he*, or silent as in *hour*.
27. و, *Vav*, French *ou*, Eng. in full.
28. ي, *Ya*, European *i*, Eng. in *meet*.
- لا, *Lam-Elif* (combination of *la*).

We see that Nos. 2, 3, 4 are distinguished only by diacritic points; 5, 6, 7 also; 8, 9; 10, 11; 12, 13; 14, 15; 16, 17; 18, 19; 20, 21; so that there are but 17 real characters. The *Persians* and *Turks* insert the following 4, viz., between 2 and 3, the character of B, with 3 points below, for *Pa*; between 5 and 6, the character ح with 3 points below, for *Ts'im*, Eng. *chin*; between 11 and 12, the character ڤ with 3 points above, for *z'a*, Eng. in *ozier*; and between 22 and 23 the character ڭ with 3 points above, for *Gaf*: so that they count 32 letters; and the *Turks* have, moreover, a modified *Gaf*, named *Gef*. to denote a nasal sound which is called *Sagûrnûn*. In *Malay u* the Persian *p*, *z'* do not occur; but there are 4 peculiar modifications of the و, ع, ف and ن marked with 3 superscribed points each, so that the letter-scheme contains 34 signs.

The most usual character of this system is the *Neshki*; but the *Turks* favor a modification of it, which they call *Divâny*, on account of its being employed in state-papers; while the *Persians* delight in the *Tâ'-lik* or hanging character, which is especially used for writing poems. There are, on the whole, 16 modifications, of which 8 among

the Arabs, 6 among the Turks and 2 among the Persians. Most of the letters have three forms: initial, medial, and final. The vowels may be seen on p. 70 in J. WALLIS' scheme. The direction is leftwards. At the end of words grammatic inflections are marked by the *Tanwin* or nasal signs, by doubling the vowel-marks, thus " for *a'*, " *i'* or *e'*, " *o'* (sounding like the French *sans*, *fin*, *on*. See p. 77, *nunation*). Peculiar signs placed outside of the line are the *Hamza* (◌ْ), the *Teshdid*, sign of duplication (◌ّ) the *Meddah* (◌◌) the *Wesla* (◌◌◌) and the *Dz'esma* (◌◌◌◌) or quiescence. The order, vocalization and pronunciation of some letters are modified in Morocco, Fas, Tunis, etc. No other nation surpasses these orientals in their respect for literary men and for calligraphers. They spare no pains in ornamenting their books and letters with all kinds of flourishes, devices, monograms, in various colors; and they usually say "*a fine hand opens the gates to all treasures*," and writing is "*The tongue of the hand*." They use a species of reed (*Calam*, Lat. *calamus*) for tracing the letters on the left knee, not moving the hand, but by shifting the paper, which has been polished beforehand. *Printing* was introduced in Constantinople by IBRAHIM EFFENDI, about 1730, whose first printed books were his own history of the Ottoman empire and a Turkish Grammar, with an explanation in French. The Jews, however, employed the square Hebrew types before him. More ample details are forbidden by our limits: it may, nevertheless, interest some readers to know that ISAAC NEWTON believed that MOSHEH had learned letters from Medianitic Arabs. Another noteworthy fact is, that the Vizir *Ebn Moclah*, who is honored with the title of "inventor of writing," for having improved the rough Kufic letters, and who had copied three times the whole Koran; had, notwithstanding this pious performance, been punished with the amputation of both his hands and of his tongue, in punishment for crimes committed against the state. After having lost his right hand, he continued writing with a reed, which was attached to the stump of his fore-arm. Among the many very peculiar customs and ceremonies concerning the writing, adorning, folding, sealing, and sending of letters, one which has a bearing upon what has been said, on p. 71, about the omission of vowels, deserves to be noticed. To mark the letters of an epistle with points, is considered a want of politeness among the nations, we are speaking of; as it would presuppose him, to whom they write, not

to be thoroughly acquainted with the language, as well as with the graphic art. The principle of writing now under consideration is based upon etymology rather than upon phonetics.

The ten *ciphers of numbers*, which we also use, with somewhat modified forms, originate not from the Arabic, but from a more ancient character. They are employed also in Dêvanâgarî, Bengali and other Indic writings, with some alterations in their shape.

The peculiar system of writing among the southern Arabs in Africa, who are known under the name of ÆTHIOPIANS (without being negroes), although they call themselves AJAZJAN, and their empire *Geez* (pron. not like the Engl. geese!), is, like their language, of two kinds, viz.: 1. *Lesan Ghaaz* (language of study) or *L. mût-zaph* (l. of books), considered as a sacred tongue, and made known to Europe by HROB LUDOLF, a cotemporary and friend of LEIBNITZ. The number of letters is 26, their order and names are given here, with the remark, that,—with the exception of the 13th, which is the representative and parent of all vowels (our A), which shows its *primacy*, here also, in *being the very centre of this most remarkable scheme*, and whose modifications produce the 5 vowels (not counting their quantity) *ā, ū, ī, â, ē, ě* (also mute; see page 73) and *ô*;—all have a vowel-sign attached to their body, thus forming 7 columns of syllables, in the order of the vowels, which has just been enumerated.

Num. Value.	Num. Value.
1. Xoi	50. Caf
2. Lawi	60. Vav
3. Haut, χ	70. Aîn
4. Mai	80. Zai
5. Saut, sharp	90. Iaman
6. Rÿs	100. Dent
7. S'ât, s'	200. Geml
8. Qaf	300. T'ait
9. Bet	400. Pait
10. Tavi	500. Tzadai
20. Harm, χ	600. Zappa
30. Naha	700. a Fos
40. ALF	800. Psa, Ψa.

The peculiarity of the following combined sounds is also worthy

of notice, for the appreciation of the value of the *tenues* consonants (see p. 76), namely 'iq, 'ip, 'it and 'iz (Germ. *ts*).

2. *Lesan neghus* (linguagæ royal) is the common system which came into use since the extinction of the *Zagee* dynasty. It is called the AMHARIC (or *Abyssinian*) language, consists of no more than one-half of Æthiopic, i. e., Shemitic words, and is less guttural. The writing is the same with the preceding, with the addition of 7 more characters for s'a (Engl. *sham*), *Tya* (Magyar *tyuk*; see p. 103), *Nya* (Ital. *gn*), Gr. *χα* (Germ. *nicht*), z'a (Fr. *jour*), *Dya* (Magyar), *Ts'a* (Engl. *chat*). This language stands in the same relation to the sacred Æthiopian, as the Spanish, Italian and other modern languages of Europe to the ancient Latin. This ratio is manifested by the majority of the hissing and softened (*mouillés*) sounds, which occur both, in the Amharic and in our languages, when compared with their ancient parents. The shapes of the letters (some of which, f. i., the *G*, *L*, *N*, *Ain*, *Q*, *S'* resemble the Phœnician characters), the direction of the writing, from left to right, the method of vocalizing and of using the sign of quiescence (*sh'va*, *virâma*, *dz'ezma*), and the singularity of the order of the letters, are all apt to excite the suspicion, that the Æthiopic system of writing had, at some time, felt the influence of the Dêvanâgarî. It is, indeed, a genuine *syllabarium*. The notation of numbers, however, follows the Phœnician method.

We leave now the Shemitic languages again, and must, before issuing from the eclipse of letters, characters, figures, ciphers, etc., throw a glance upon some other methods of writing. We find, connected with the Nestorian, from which it has sprung, and not without some influence from the Dêvanâgarî, the UIGURIC or *Tataric* method. It consists of 15 characters (though a 16th be added by A. LUMLEY DAVIDS, in his Turkish grammar) for the commemoration of the following sounds: 1, A (and Arab *ا*), 2, B (and P. F), 3, T (and ط), 4, Dz' (Engl. *joy*; and for Ts' Engl. *chat*), 5, Kh (Gr. *χ* and Arab ق), 6, D, 7, R, 8, Z (and S, ذ, ظ, ص, ض), 9, S' (Engl. *sham*) 10, K (and G), 11, L, 12, M, 13, N, 14, V, 15, I (in *yes*). The Turks made use of this system, before adopting the Arabic.

So-called SARACENIC letters of various shapes may be found in some treatises on writing, which, however, cannot be depended upon, for want of a critic appreciation of what they furnish.

Among the Celtic languages, the IRISH possesses two kinds of

writing, the ancient mysterious *Ogham Chraov*, the characters of which are attached to a horizontal line and which consist of 5 sections, of 5 letters each, arranged in the following order: a) 1, 2, 3, 4, 5 vertical strokes under the line, to represent *b, l, f, s, n*, respectively; b) as many such strokes above the line, for *h, d, t, c, q* respectively; c) the same number of oblique strokes crossing the line, for *m, g, ng, i, r*; d) 1, 2, 3, 4, 5 vertical strokes crossing the line, to recall *a, o, u, e, i*; etc., e), and lastly a cross, and zero cutting, an arc and double crate under, and a treble crate above the line to represent the diphthongs *eu, oj, uj, jo, ao* (pronounced naturally, and not as in the vulgar Engl. way). Their explanation is thus introduced:

“ For mystic lines in days of yore
A branch and fescue the *Druids* bore,
By which their science, thoughts and arts,
Obscurely veiled, they would impart.”

The same order is observed in the enumeration of the names of the ancient literal characters, i. e., *Bobel*, ghost; *Loth*, light; *Foran*, cunning; *Salja*, wave, sea; *Nabgadon*, ruler, etc.; with one character more (*Peithboc*) intercalated after the 13th. The other series agrees with our *alphabetic series*, of recent date, and it contains but 18 letters, i. e. *Ailm*, arms, palm; *Beith*, beech, shelter, good; *Coll*, hazel, food; *Dujr*, oak, God (hence *Dru-id*, Gr. *δρῖς* oak; comp. Engl. *tree*), *Eadad*, aspen, timid; *Fearn*, alder, barren; *Gort*, ivy, grasp; *Ioga*, dead, yew; *Luis*, quick-beam; *Mujn*, vine, juice; *Nujn*, ash; *On*, or *Oin*, bloom; *Peith*, dwarf elder; *Rujs*, bore-tree-elder; *Sujl*, willow (*L. salix*); *Tme*, furze; *Ur*, cypress, health; *Huath*, hawthorn. To these are added *Quert*, apple-tree; *aNsath* (nasal *ng*), reed; and *Zegthrojd*, sloe-tree.

The English ought to be ashamed to continue their ridiculous tread-mill-method of spelling, when, if they are too brain-lazy and too ear-dull to amend what is of the very first importance in education, they might only condescend to learn from the sons of Erin, whom they delight in sneering at. But the very *Gypsies*, might teach them many useful lessons in the treatment and appreciation of that gift, by which man surpasses all his fellow-animals, i. e., of speech which is but the explosion of reason. As for the English vowels, the *cat m-IeAoU-s* a lesson, which beats all pronouncing dictionaries of Walker,

Sheridan, etc., and all the wise committees for the diffusion of knowledge (see pp. 13 and 69).

The principles upon which the various graphic systems are based have been, it is believed, sufficiently illustrated for the purpose of this book. Although the subject of visible language,—for writing is nothing else,—is very far from being exhausted by those scanty details, there is great danger for the aim, this work has in view, of rather frightening than attracting the reader, by displaying before him what, under the circumstances of the case, is indispensably necessary for a proper appreciation of the whole disquisition. The leading ideas of the schemes of writing, and not the figures of the letters, or signs themselves, are to be kept in view. Many modifications of every mode of writing; many attempts to simplify either the signs, or to arrange their series, or to bring them into accordance with the sounds (especially in those languages whose pronunciation diverges from the letters), have not even been hinted at; as not affecting the question which it is wished should be settled. But, in order to show, that the omissions are not owing to a want of regard for those attempts, and also, that many interesting points are connected with the history of writing, some few things will be touched, *currente calamo*, before concluding this chapter.

Bishop WILKINS proposed a philosophic language and a simple mode of writing, which he called the *real character*. This resembles, in several points, I. PITMAN'S characters which he names phonetic. Dr. BENJ. FRANKLIN suggested something less tachygraphic (or short-hand-like), by applying the following 26 letters, the shapes of which he modified a little, to write English with, viz., *o*, Gr. ω (to represent *aw*), *â*, *e*, *i*, *u* (*oo*), and *q* (with an opening above, or rather *y*; to represent *u*);—*h*, *g*, *k*, *h* (lengthened downwards; to represent the usual *sh*), a modified Gr. η (to denote *ng*), *n*;—*r*, *t*, *d*, *l*, *f* (*s*), *z*, Anglo-Saxon *þ* (for *th* in *thistle*), and *þ̊* (for *th* in *this*);—*f*, *v*, *b*, *p*, *m*. This, however, is scarcely an improvement on the usual treatment of our alphabet. LEIBNITZ, H. LUDOLF, Sir WM. JONES, PET. DU PONCEAU, JOHN PICKERING, and many other linguists, endeavored to harmonize writing with speaking. All attempts by which the order of our alphabet (as it has come down to us from the remotest antiquity) has been altered, turn out to be rather injurious than beneficial. The reason of this is found in the circumstance, that not the

order, but the treatment of it is wrong. This fact cannot be sufficiently repeated, asserted, illustrated and inculcated; as it constitutes the point on which the entire organism of language is, so to say, hinged.

Before beginning a new chapter, it is necessary to make some observations, in conclusion of all that has hitherto been said, and, at the same time, preparatory to what follows. Hence a synoptic

RE'SUME'

will now be given, which is to be a line of demarkation between the preceding disquisitions, whose chief tendency is destructive of the usual method of teaching the elements of language, and between the following researches which are constructive. Children and other beginners should not be taught so, as to acquire false notions of the very elements of instruction. The baneful influences of such proceedings have been pointed out from p. 10 to 17, and in other portions of the preceding chapters. The great mission of the English language, its excellence, its connexion with Latin, German and other languages, etc., and its ill-treatment, have been dwelt upon from p. 17 to 19. The pernicious effects of the so called spelling have been touched on p. 19, and elsewhere; the stagnation of the spiritual conception of language, the practices of publishers, professors, scholars, are shortly adverted to on pp. 33, 34. The whole of Chapter II. is but a pathologic essay on the prevailing crucifixion of the English language, which bids fair, as humanity now stands, to be the saviour of its liberty and civilization. The lights and shadows of I. PITMAN'S phonography are there set forth. A remedy, steering clear, both of PITMAN'S shoals and of the fashionable-scholastic rocks and whirlpools, is recommended on p. 53 to 62, by making the pronunciation of Latin the *canon* for the right analysis of the English, and of other languages, without destroying their peculiarities. In Chap. III. the audible language, and its representation to the eyes, is developed. From the different ways of writing, we learn, besides the affinity of the sounds to one another, their deviations from the prototypes. We perceive especially, that the *guttural* sounds have been what the French say *dénaturés* (dis-natured, i. e., deprived of their native quality and importance); that the *dentals* have been developed into many hissing sounds, without being so *dénaturés*; that the *labials* have

least been impaired ; and that the *vocals* have been least attended to in writing.

Whatever may be the praises, which modern, especially German, writers bestow on the Sanskrita language and on its Dêvanâgarî writing ; however great may be the merits of the Indian grammarians, and lexicographers, in upsetting our middle-age theories, and the Hebrew rooting (ridiculed by BUTLER in his *Hudibras*) : the Phœnician system of writing, of which ours is an offspring, carries away the palm of victory, and our languages (especially the Latin and Teutic) display a more organic, harmonious, and complete array of nature-, mind-, mouth- and ear-satisfying elements, than that illustrious Aryan princess of tongues herself. The greater the sin on the part of those who, while murdering both the Latin and their own English language, poison their own intellectual, æsthetic, and even moral faculties, *de gaité de cœur !*"

But, in order to see all that ; in order not to consider the writer of this as a visionary, as a literary incendiary, as a hunter after paradoxes, as a companion fit to associate with "mysterious rappers," with "fantastic (rather moon-struck) Davises," with "phrenomnemo-technicians, astrologers, mental chymists, etc., etc.," it is absolutely necessary for those, who may be inclined to be unjust towards him and towards themselves, to undergo the tedious trouble of a patient examination of the II. and III. Chaps. *The roots of knowledge are bitter, but its fruits are sweet ;* the roots are hidden in the ground, but the blossoms and fruits expand in the air and light. No vessel with great many sails is safe, without commensurate, counterbalancing weight in the hull. No medicine can avail aught, without being taken, however unpalatable it may be. No cure can be admitted or sought for, unless the person to be healed perceive or admit, on being told, that he is sick. Ignorance is bad, but not the worst of all conditions, in which the human mind may be found : for if once perceived, it may admit of being removed. It is simple darkness or want of light, and may be dispelled by light. The worst of evils is the ignorance of ignorance. The next to it is false, lob-sided knowledge, especially when accompanied by conceit, by self-satisfaction. Ignorance is a lesser evil than either. False knowledge can be likened (not to a simply dark room, i. e., to pure ignorance, but) to a room full of shining vapors. No light, however bright, can shine with its

pure native lustre in a damp mist; it is but apt to give a false glare, a pseudo-halo around itself and is ever in danger of being quenched. Such is the will-o'-the-wisp (the *ignis fatuus*) of our scholarship. A burning gas which issues from the graves of the great minds of antiquity, without being the clear, steady gas of modern science: misleading into swamps of despondency. *Ollendorf*, the admired by Capt. Basil Hall, though but born of an amalgam of *Hamilton*, *Du Fief*, *Jacotot* and *Manesca* (each better than he), is sublimated into the "*Euclid in Grammar*," by WM. H. PINNOCK (in his first Lat. Gram. and exercises. Lond. 1844).

All indolent minds that shun dry details of a demonstration, and are accustomed to rely on mere assertions, may,—provided they wish to benefit themselves, with as little trouble as practicable,—abstain from ruminating over the last two chapters, and take the rest of the book (from here) on trust. Notwithstanding I. PITMAN's asseveration that "it seems scarcely necessary to mention any thing which is so *self-evident*, were it not that one of the most pertinaciously repeated arguments against the introduction of an alphabetical system which shall truly represent the sounds uttered by the speaker, is derived from *etymology, only*,"—the author dares to commit, in all due deference to PITMAN's great merits in another direction, the crime of so pertinacious a heresy, as is expressed in this extract. There is often among great many reasons for or against something, always one, which is quite sufficient, by itself, to produce the effects which may be plausibly attributed to every other one of them, or to all together. It is so in the case in question. What is commonly termed *Etymology* (if the word be taken in a strict sense), and what we might better express by the word *Germ* (Comp. p. 57), fully settles the question, in the sense, in which it has been taken on p. 52.

Long and manifold experience has convinced the author, that, as no solid, airy, wholesome, elegant, capacious, heavy and durable palace can be reared on groundless quicksand, or morass; without deep strong piles; at least without a firm and massive under-building; out of mere brittle, rotten, slender, materials; without any braces (unless the materials by themselves do support the whole, as the pyramids of *Ægypt* do), links, mortar and other bindings; so no system of an analogous educational edifice, for the masses of the people, as well as for the lettered few, can be constructed, according to the now univer-

sally prevailing methods. Multiply schools, as much as you please; fatten administrators, trustees, visitors, committees, boards of education, etc., with the legacies of thousands of Girards, Smithsons, and other posthumous lovers of the so called "diffusion of useful knowledge;" send legions of schoolmasters abroad; consume mountains of linen-, hemp-, cotton-, etc., rags, and seas of ink; do all these things, and any thing else beyond all that can be done, within the magic circle of your *Spelling, Grammar*, etc.,—but without leaping out of it with one bold, decided bound, far out of the reach of their bewitched atmosphere:—and all those paraphernalia will but teach more millions of young ideas how to shoot—off from the mark, to squint off into the regions of gloom (see pp. 33, 34, 59). You will, in continuing to act, as you have hitherto done, only multiply false witnesses (martyrs in both senses, i. e., in the genuine of witnesses, and in the secondary of victims) against truth.

There are no two ways about the use of this book. You must either throw it away, or follow its lead. To go between these two paths would amount to the same thing, as if a surgeon who, after he had begun to amputate a limb, should cease amidst the operation. In both cases the consequences would be the same. Those who wish to be cured of their literary and linguistic lameness, must nerve themselves to undergo the whole operation. As for the others, their sneers, shoulder-shruggings and anathemas will only honor the author, and recoil on themselves, in the shape of want of success in learning language. Thus then, friends of your own progress, clear the way of all the rubbish that opposes your free steps, and follow me to the constructive, more cheerful, because physiologic and hygieinic, department of the science of language. With the Ariadnic clue, which we have glomerated on the pages 69 to 78, especially on 69 and 75, we shall be able to tread safely our way through the mazes of the glossic labyrinth, in spite of all hobgoblins mentioned on p. 16.

Take, in addition, the following *CONCORDANCE of writing the same sounds* in the Latin, German, English, French, Italian, Spanish and Portuguese languages.

The *liquids* and *labials* offer the least obliquity of the sounds from the letters. M and N, when closing a syllable, or rather, when preceded by a vowel in the same syllable, are uttered, in a way which has been pointed out on p. 76; they denote that the voice is to sound

through the nose. Hence they are called *nasals* in all languages, but with this important difference, that, while they are pronounced in most languages and only determine the passage of the air through the cavity of the nose, they are mere signs of so called nasal vowels in French and Portuguese. In the latter the nasality is more strong and is marked in many words, where *m* is omitted, by a sign called *til*, f. i., *bê, hûa, nâo, razão*, etc., instead of *bem*, Fr. *bien*; *huma*, Fr. *une*; and *non*; *raison*. In French the preceding *e* is changed into *a*, *i* into *e*, *u* into *ô*, and in the Lat. termination *-um* into *o*, f. i., *entendre*, pron. *a'ta'dr*; *fin*, *fe'*; *parfum*, pron. *parfô'*; *album, factum*, pron. *albo', facto'*. With respect to the *R*, it is uttered in all those languages with a clear, strong, rattling sound, and not so sluggishly as in English. In consequence of this laziness of the English tongue, and of the prejudice, that the genuine sound of *r* is barbarian, or ungenteel, or some such thing, very few Englishmen and Americans pronounce it correctly in foreign languages; thus they mostly say: *il parle, marcher*, he speaks, to walk or march, as if they were *pâle*, pale, *mâcher*, to chew, and as if written in their own language *pawl, mawshay*. Of the labials, the *B* is pronounced in Span. only, but merely before vowels, and somewhat weaker before *-r, l* (in the same syllable, in the middle of a word), as if it were *v*: hence it is also written *v* in some books, especially of older date. *F* is written in Lat., G., Engl., Fr., also *ph*, and in G. *v*, f. i., *Vater*, father; *voll*, full; whereas the sound represented by *v* in all the other languages is written in G. with *w* (which is found in Engl. only as a sign of the compound sound *uv*, see p. 58). The Engl. and Span. *Y* consonant (being also a compound of *ij*) is not used, as such, in any of the other languages under this sign; being represented in Lat. by *I* (in some books by *J*), in Ger., Ital., by *J*.

The most remarkable discrepancies affect the most important elements of language, i. e., the guttural sounds. *K* and *Q* have, however, escaped the ill-treatment, which the others have undergone, in the languages we now speak of; although the former has become tainted in Swedish and the latter was dethroned in many cases by the *C* in Spanish. The Latin *C* which never was any thing else than *k* in every position, remains *k*, in the languages now before us, only before the *hard* (heavy, low) vowels *a, o, u*, before consonants and at the end of syllables. Yet even in these positions has it been assailed

by the septic process of our modern tongues: inasmuch as the Fr. and Portug. make it to be equal to the hard *s*, by marking it with the *cédille* or inverted small *c*, thus in *garçon*, boy: Portug. *justiça*, justice. In Ital. it sinks down to a mere *t* when it precedes another *c*- before *e, i, f. i.*, *caccia*, pron. *catts'ya*, chase. Before the soft (light, high) vowels *e, i* (and *y* in G., Engl., Fr.), the *c* has become = *s*, in Engl., Fr., Portug.; = a very lisping sound of *the*, almost *z*, in Span.; = *ts* in G., *f. i.*, *Cicero*, pr. *Tsitsero*; = *ts'* (Engl. *tch* in stitch) in Italian (see p. 79). The *G* is a fellow-sufferer of the preceding; it sinks into Ital. down to a mere *d*, when it precedes another *g*- before *e, i, f. i.*, *raggio*, pron. *raddz'yo*, ray. Before *e, i (y)* it is = *z'* (Engl. in *ozier*) *j* in Fr.; = *χ* (Germ. *ch*) in Span.; = *dz'* in Engl., Ital., Portug. But it remains unaltered in Lat., Germ., Anglo-Saxon, (i. e., in all genuine Engl. words; see p. 41), and it is merely abused in the Berlin-jargon, where it sounds like in Bohemian, i. e. = *y* Eng. in *yes*, *f. i.*, *Eine gute gebratene Gans ist eine gute Gabe Gottes*, which being translated literally and sounded as in the mouth of the people of Berlin, would be: "A yood (ye) roasted* yoose is a yood yift of Yod." The cases of corruption in *C* and *G* run parallel, as to the position in which they occur, but not quite so, as to the sounds: because the former becomes not every where compound in sound, where the latter does. The sound of the Greek *X, χ* occurs in Latin, but in Greek words written *ch*; in German also written *ch*; whereas it is represented in Span. by *g* before *e, i, (y)*, by *j* before all vowels, and by *x* in many words, according to the old orthography: so that *Mexico*, *Mejico*, *Megico*, sound alike (though the real Mexican sound was rather an approach to the Fr. *ch* in *cher*, dear). This deep *h* occurs in none of the other languages before us. *H* has probably sounded like the Germ. and Engl., *hut, hat; haupt, head; hirt, herd*, etc., somewhat less harsh and deep, than the *χ*. It is always mute, unless preceded by *c, g*, in the same syllable, in Fr., Span., Portug., Ital. (occurring in this only in the 4 forms of the verb *avere*, i. e., *ho, hai, ha, hanno*; I have, thou hast, he has, they have; but altogether mute). There is a great deal of tergiversation in the French grammars on the pronunciation of this letter; owing to the injudicious denomina-

* Ye as in *yesterday*, G. *gestern*, L. *h'aterno die*; comp. *yclept, yclad*, etc., with G. *ge-schallet*, Eng. *ye-called*, G. *ge-kleidet, ye-clothed*; etc.

tions of *H aspiré* and *muet*. If these names mean aught, they should mean that the former is to be heard, as in the Engl. *hand*; yet such is not the case, as the whole so called aspiration amounts to a mere *etymologic* or rather *literal affinity* and to a *grammatic expedient* (which might be called *impedient*, as in many other cases within the anarchic realms of grammar). The *h* is never heard, nor can a Frenchman utter it. The so called *aspiré* occurs in words of Teutic or Greek origin; whereas the so called *muet* is found in words of Latin fabric. Words beginning with an *aspiré* are treated in grammar, as if they began with a consonant, f. i., *le héros, les héros*, pron. *lō éro, lê éro*, and not *l'héros, les héros, l'éro, lezéro*. This letter is, moreover, used as a *phonetic expedient*, i. e., as a means of modifying the sounds given to other letters. Thus in modern Germ. *h* is merely a sign of length, when written after a vowel or after a *t* in the same syllable, f. i., *mahnen*, L. *monere*, old G. *mânen*; *dehnen*, L. *tendere*, Old Germ. *dênen*; *That, deed*, O. G. *tât*, etc. In this menial capacity, it is a fellow-servant of the *e*, which is employed for the lengthening of *i*, when put after it, f. i., *lieben*, to love; *die Miene*, Fr. *la mine*, the mien, look. In Engl. after *g* in *gherkin*, to prevent the sound *dz'* (as in *jerking*), in *ghess* instead of *guess* (wherein the *u* is also a sound-keeper), etc., but quite uselessly in *ghastly, ghost*, etc. (where there is no sound to be kept against destruction; as the rottenness of *g* before *a, o, u* has not yet commenced!). It is so used in Italian, to preserve both C and G against décomposition, f. i., *ghirlanda*; *laghi*, lakes; *luoghi*, places; *ghiaccia* (pron. *giatts'ya*), ice, from L. *glacies*; *chiave* from L. *clavis*, key; *manchi*, thou failest, wantest, etc.

The *dental* sounds have,—if we might be permitted to make a jest,—eaten up, bitten, smashed, chewed up many of the poor gutturals. There is no wonder in this. Our civilization cares more for teeth, externalities and things going downwards, below the gutter into its homonymous channel, than for the internal and brainwards going and thence coming realities, which, for not being tangible or ponderable, are despised as, “*not practical*.” T, D agree in these languages, provided they be sounded; yet *d* sounds *t*, in Fr., when joined with the following word, f. i., *quand il a*, pronounce: *ka' ti la*. We cannot give all peculiarities and exceptions; this book not being a treatise on any specific language. The Anglo-Saxon þ, ð, or Engl. *thin*,

his, do not occur in the other languages now under consideration; if we except Greek words found in Lat. and written *th*, as *thermæ*, *theatrum*, *thronus*, where, however, the Romans did not aspirate. S sounds always hard in Lat. and Span., f. i., *causa*, as if it were written (as it is really found in some editions of Lat. authors) *caussa*: for which reason the Span. do not double the *s*, f. i., *la comision*, *occasion*, etc. In G., Engl., Fr., Ital., Portug. it sounds like the Engl. *z*, between vowels, and in Germ. even at the beginning of words, f. i., *Wesen*, being; *use*, *use*, *uso*, *uso*, sound as if they were written: *vezen*, *yuz*, *üz*, *uzo*; and Germ. *sonne*, *sicher*, *sun*, *secure*, as if written *zonne*, *zixer*. Z sounds as if it were *dz*, in Latin words derived from Greek, f. i., *zona*, *zelus*. In Engl., Fr., Portug., = *z* as in Engl. *zeal*, Fr. *zèle*, Portug. *zelo*. In Span. as the *c* before *e*, *i*, with which it alternates in Grammar, thus: *luz*, light; *vez*, time, stead; plural *luces*, *veces* (just as the *j* alternates with *g* before *e*, *i*, f. i., *dejar*, *degen*, to leave, give up, allow, and let them leave, etc.). In Ital. almost, Germ. quite = *ts*, f. i., G. *zimmer*, timber; *zu*, to; *zoll*, toll, etc., so that G. *z* corresponds, as to origin, with Engl. *t*.

The sounds which the author represents by *S'* and *Z'* (Engl. *shun* and *glazier*) are written in the following manner in the languages before us. In Latin such sounds never did exist! In Fr. and Portug., *s'* is represented by *ch*, f. i., *charmant* *chapeo*; in G. by *sch*, f. i., *schande*, *shame*; in Ital. by *sc* before *e*, *i*, f. i., *scena*, *scene*; *sciogliere*, to loosen, dissolve, untie; are pron. *shena*, *sholyere*. There is no such sound in the Span. language. As for the *z'*, this is represented by *j* in Fr. before all vowels, by *g* before *e*, *i*; and it does not exist in G., Ital., Span., Portug.; so that some Germans, instead of pronouncing the Fr. *génie*, *z'énî*, genius, say *chéni* (written *chénîl*), thus making *kennel* (from L. *can-is*, Fr. *chien*) out of genius. The Germans are very hard-mouthed in some sounds.

We conclude this concordance (rather discordance) with the compound sounds *ts'* and *dz'* (Engl. in *cherry*, *generous*). They do not exist in Lat. and Fr. The former is thus written: *ch* in Engl. and Span. (though in Engl. also *tch*, f. i., in *pitch*); *tsch* in Germ., f. i., *quetschen*, to squeeze; *c* before *e*, *i* in Ital. The *dz'* does not exist in Germ., Span.; it is written *g* before *e*, *i* in Eng., Ital. and Portug.

The compound liquid sounds (*mouillés*) have been treated of already on p. 103.

If we now compare all these shiftings, and if we inquire into the causes and reasons of the inconsistency that pervades all the methods of writing of the modern nations of western Europe, which employ the Roman alphabet; we cannot help becoming deeply afflicted by the conviction, that they are in a deeper state of barbarism, in respect to language, than nations of other countries and times, short of savages or nomadic tribes. Is this sad condition of nations inhabiting the finest part of the globe, and which have inherited all sciences, and arts, all social, politic and religious institutions from nations highly cultivated in those respects,—owing to mental causes, i. e., to a deficiency of intellectual faculties, or to moral laxity, i. e., to a want of energy in doing what is right, or to an absence of æsthetic sense, i. e., to a dullness of the perception of what is beautiful; or is it to be ascribed to a combination of all three negations of straightness in those three sides of the triad, which constitutes the genius of humanity? However this may be, or however it may be felt or decided by any one who may deem it worthy of consideration in an age, where machines are expected to think for men:—certain it is, that it contradicts all the boasts about the immense, incomparable, unpronounceable, unprintable progress, civilization, enlightenment, intelligence, of our age, and about all the half-yard-long epitheticized euphemisticomagniloquentisms of the press, of the newsmongers, gossipwrights, and of others of the same kin and kidney, in the academic chair, and among the disseminators of useful knowledge, *ex officio*.

We do not know yet our (as it is said, although it be *not our*) *ay-bee-see*! Why do we progress, nevertheless, in natural sciences and in all things connected with them? Because we there follow more reasonably and courageously, than our ancestors have done, the laws of nature; while the guardians of the higher blessings of mankind fail in their duties. Burns felt this shortcoming, and expressed it in the following verses:

“In days when mankind were but callans,
At grammar, logic, and sic talents,
They took nae pains their speech to balance,
Or rules to gie,
But spak their thought in plain, braid lallans
Like you or me.”

Yes! the masses of the people have preserved to us, not only the

stature, health and strength of the body, the virtues of the mind (what the Germans call *Gemüth*, mood, moral disposition), but also the genuine principles of language. And as we rise higher, from single tribes to nations, from these to stocks of nations, and so on, we find purer, clearer, and wider views of this noblest gift of reasonable man. What is called *Grammar*, *scholarship*, and the like high-sounding terminology, is mostly used to cover the absence of clear ideas with. GOETHE says :

“Denn eben wo Begriffe fehlen,
Da stellt ein Wort zur rechten Zeit sich ein.
Mit Worten lässt sich trefflich streiten,
Mit Worten ein System bereiten,
An Worte lässt sich trefflich glauben,
Von einem Wort lässt sich kein Iota rauben.”*

Such is the power of words, that it may almost be asserted that words govern men, just in the ratio of their obscurity. Take, f. i., the following sentence in two sets of words, and inquire which of them will produce little impression, and which will bend the knees of the multitude to worship :

A chief sits on a chair, among old men, overseers, and leeches, with a wreath on his head, a staff in his hand, reading the explanations of, etc.

A king (or emperor, sultan, shah, khan) sits on a throne, among patriarchs, bishops, and doctors, with a crown on his head, a sceptre in his hand, reading the exegesis of, etc.

Greek, or any other foreign words benumb the mind, and leave room for vague notions. These again, as bordering on the region of the poetic, easily insinuate themselves into being believed. Belief at last usurps the place of conviction.

* “For just where conceptions fail. A word comes in at the right time. With words we can glibly fence, With words a system prepare, In words we can eas’ly trust, From a word no iota can be robbed.”

CHAPTER IV.

GERMS AND ROOTS.

"Naturæ vero rerum vis atque maiestas in omnibus momentis fide caret, si quis modo partes eius ac non totam complectatur animo."—PLIN. Hist. Nat. l. VII., c. l.

"L'étude des langues n'appartient pas uniquement à la mémoire ; le jugement doit y intervenir pour beaucoup ; et plus on parvient à appliquer le raisonnement et l'intelligence à cette étude, plus on l'abrège et on la rend facile et accessible aux bons esprits."—SILV. DE SACY, *Préf. Gram. Arab.*

PLATO and other philosophers of antiquity were peculiarly disqualified for an adequate view of the nature of language, in relation to its standing to the mind, to the external, material nature, and as regards the affinities of its several branches. The last named circumstance was the greatest impediment ; owing to the patriotic narrowness which was cultivated as a virtue, but which was but a feature of misanthropy, namely, to look with contempt upon all other nations, upon their languages, institutions, etc. Foreign, rude, ignorant, unintelligible, barbarian were synonymous terms. Yet it is remarkable how near the Platonic Socrates came to the true idea of language. Some great principles of glossology are distinctly recognized in the *Cratylus* of Plato. This is a disputation between Socrates, Cratylus, and Hermogenes, on the *propriety of names*. As this is the most important work of antiquity on our subject, an epitome of it may not prove unacceptable to the reader, by way of preface to the matter of this chapter.

Cratylus pretends that for each thing there is a *name*, which belongs to it *by nature* and not by an *arbitrary convention* of men ; he asserts that there is a natural propriety in Greek, as well as in barbarian words.

Socrates quotes the proverb that "*fine things are difficult to be learnt*," and says that the study of names is not a trifle.

Cratylus jests at the name of *Hermogenes*, as untrue; for it signifies *Gainborn*, although he be poor.

Hermogenes maintains that the names originate from an agreement among men, and he denies their naturalness.

(Having introduced the interlocutors, we shall indicate their names by the initial letter of each; although many questions and answers are here contracted into groups of arguments.)

S.—If a speech be either true or false, if it be possible to express that what is, and that what is not;* if a speech be true or false in its whole, it must also be true or false in its parts; consequently, every word of it must be true or false, according as the speech is. A thing will, therefore, have as many names as any body may choose to give it, and only for the time being.

H.—I can name things at my pleasure; why should the names of the same objects be different among Greeks and among barbarians?

S.—Have things only an existence, which is relative to the person who considers them, according to Protagoras who says that man is the measure of all things: so that the objects be only what they appear to be to each man? Have they no certain, fixed and permanent reality within themselves?

(Hermogenes yields his former opinion to the arguments of Socrates, who proceeds.)

S.—If all men who are quite good, be quite reasonable, and if those who are altogether bad be unreasonable altogether: how can Protagoras be right in saying that things are only what they appear to be to each man? Nor can you maintain with Euthydemus (a sophist), that all things are for ever the same. It follows, therefore, that the things have within themselves a constant reality; that they are neither relative to us nor dependent on us, and that they cannot comply with our manner of seeing them: but that they subsist by themselves, according to their essence and natural constitution. The same is true of the actions of beings, which are also a kind of beings.

* This is an allusion to the subtlety of Protagoras and of other sophists, who maintained that it was impossible to say, as it is impossible to do, what is not.

Now, as speaking is an action of man, we cannot speak by merely following our own opinion, if we wish to speak well. We must speak so as the nature of things orders us to speak; we must speak in keeping with the nature of things. But *naming* is a part of the action of speaking. The name is an instrument of instruction, serving to unravel things. An instrument must be apt to do what it has to do; it must also be well used, if we wish to do a thing well. Names or words have been framed by a skilful man, by a genuine artisan of names. This artist, or *legislator is the most rare of all the artists among men.*

S.—Name-making must be based on and regulated by, the nature of the things to be named. The name-legislator must fashion names in keeping with the idea it has to indicate, by selecting proper sounds and syllables. And, though not all name-makers do comprise the same name within the same syllables; as all smiths do not use the same iron for the same tool; as long as the tool will be made on the same model, it will be serviceable. The names must be serviceable to the Dialecticians who use them, and who are to judge of their fitness.

(All this has been elicited by many questions of Socrates, to which Hermogenes replied affirmatively.)

S.—Cratylus is, therefore, right in saying that names are in keeping with the nature of things, and that not every man can be a word-wright, but only he who considers that a name should fit each thing and who is able to realize this in applying the letters and syllables.

H.—I see naught that I could oppose to what thou sayest, O Socrates! But it is, nevertheless, not easy to surrender at once. I think that I could be best convinced, if thou wert to show me in what this propriety of names, which thou maintainest to be founded in nature, consists.

S.—I did not say that I knew aught about the matter; but I shall willingly examine into the subject with thee.

(After some allusions to the sophists who charge great prices for teaching, Socrates proceeds in teaching by questions.)

S.—*Homer* furnishes excellent materials for our purpose, especially where he distinguishes, for one and the same thing, the name which *men* use for it, from that which the *gods* employ. Gods ought to give just names to things.

Thus Iliad XX. verse 74:

“Ὅν Ξάνθον καλέουσι θεοὶ, ἄνδρες δὲ Σκάμανδρον.”

II. XIV. v. 291: “Χαλκίδα κικλήσκουσι θεοὶ, ἄνδρες δὲ Κύμινδιν.”

II. II. vs. 813, 14: “Τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
Ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης.”*

(and II. I. 403, 4, the *Briareón* of the gods is the *Aigaión* of men. VI. 401–3: “The only star-like son of Hector was called *Scamandrios* by his father, *Astyanax* by others: for Hector alone protected Iliion.” Comp. *Odys.* X. verse 305. The more ancient, uncommon names are attributed to Gods: the real difference being but dialectic.)

II. XXII. 506, 7: “Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν·

Οἷος γάρ σφιν ἔρυσσὸ πύλας καὶ τείχεα μακρά.”†

Socrates further says that Homer thought the men of Troy to have been wiser than their wives, and that, therefore *Astyanax* was a name more fit, meaning the son of the saviour of the city; since Hector resembles very much *Astyanax*, both being names of kings, as *ἄναξ* means *chief*, *ἐκτωρ* *master*, from *ἔχει*, *has*, *can* (so that *Astyanax* = city-chief). Provided the name agree with the essence of the thing, it is of less importance whether the former consist of this or of that assemblage of syllables. As regards the *names of letters*, if the principal be predominant in them, they are just (Comp. p. 60, 61): were this otherwise, there would be monstrosity. Variation in the syllables of names perplexes only the ignorant. The variation of colors does not alter a drug, if its virtue remain unaltered. Thus *Astyanax*, *Hector*, *Archepolis*, etc., are names of kings, etc.

(After having tried to explain many proper names, f. i., *Orestes*, from fierce, *Agamemnon* from admirable and persevering; *Atreus*, from outraging by virtue, or audacious, inhuman; *Pelops* from not seeing afar; *Tantalus* from many misfortunes, etc., and adding that the accidents of tradition may have disguised names;—he tells us that *Ζεύς* is equivalent to a whole sentence, being composed of *Ζῆνα*,

* “Which the gods call Xanthos, but men Scamandros.”

“Chalcis call (it) the gods, but men Cymindis.”

“Which men call Batiëia,

But the immortals the tomb of swiftest Myrinnê.”

† “Astyanax, whom the Troians with a surname call;

For thou alone didst defend their gates and high walls.”

Διά, which on being united, express the nature of God: for Ζην means *to live*, and δι' ὧν, *by which*—the *thing by which we live*. *Urania*, contemplation of things from above, hence pure intelligence. Then he speaks of the genealogies of Hesiod and proceeds as follows.)

S.—Can the names bear witness, by themselves, that they are not altogether a work of accident? The names of men and demi-gods could mislead us; for many are merely hereditary and do not fit those to whom they are now given. Many have been given in the form of a vow, as *Eutychides*, *Sosias*, *Theophilos*, good-lucky, saved, god-loving. The names that are truly proper, have reference to everlasting things, to nature. Thus Θεοί, gods, from ῥεῖν, *to run*; as the ancient Greeks, in common with many barbarians, worshipped the sun, moon, stars, etc., which are ever moving.* “Since the Fates have hidden the race of the *men of gold* (*Hesiod. Epy. vs. 120–2*), they are called *Demons*, inhabitants of the subterranean regions, beneficent, tutelary, guardians of mortals;” while we are called the *race of iron*. I hold each good and wise man to be δαίμων, knowing, learned, taught, etc. *Heros* is related both to love and to speak; so that rhetoricians, sophists become a heroic race.

(As it is not intended to give all details of this glossologic dialogue, but as there are many interesting points contained in it, the Greek words will be given in Latin characters, for the sake of rendering the subject more accessible to such of the readers, as are unable to read Greek, and also with a view to brevity. It must also be remarked that Socrates speaks of the insertion, retrenchment and transposition of letters and accents.)

Socrates derives *Anthropôs*, man, from the sentence “*anathrei ha opôpe*—he observes in looking; *Psychê*, soul, from, *physin ochei kai echei*—it conveys and keeps nature; *Sôma*, body, from *sêma*, tomb of the soul, or sign of the soul (whereas the Orpheans derive it from *sôzetai*—it keeps safe the soul. If we studied foreign names, i. e., such as are found out of Attica, we could also find for each a

* The attention of the reader will be invited below to a reconsideration of these Platonic attempts at what we now call etymologies. Of all names of the Supreme Being, the Teutic *Gott* or *god*, is certainly the best; being of the same germ with *to get*, *got*, *good*, Lat., *queo*, can, and with our *ken*, *know*, etc.

proper signification. *Hestia*, Vesta, belongs to *ouzia*, *esia*, i. e., essence. *Rhea*, from running. *Cronos*, or *chronos* from *k-rounos*, also running. *Poseidôn* from foot-bound, *posi-desmos*; or from *polla eidôs*, much-knowing; or from *ho seiôn*, the shaker (of earth), with a prefixed *p* and *d*. *Plutôn*, riches (plenty)-giving; called also *Haidês*, the invisible. *Dêmêtêr* (Ceres), i. e., giving as a mother. *Hêra* from *aêr* or from *eratê*, lovely. Many people are afraid of *Persephatta* and of *Apollôn*, because they do not know their real meaning. The former is altered into *Persephonê*, formidable; whereas it means wisdom, since *Pherepapha* signifies approaching the movable, etc. As regards the latter, there could have been contrived no name more befitting the four attributes of Phœbus, i. e., music, divination, medicine and archery: since *Apolouôn* = off-laving; *Apolyôn* = off-loosening, i. e., purifying from the evils of the soul and of the body. *Haploun* = simplifying; *Aei ballôn*, ever shooting (bolts). It is also akin to *Acolouthos* = together + path, following; and to *Akoitis* or *Homokoitis* = together + couch: meaning concordance of a revolution of the heaven (or Polêsis, i. e., around the poles) with harmony in song (for the Pythagoreans say that "the revolution of the world makes harmony.") *Homopolôn* = directing this double movement (of the heavens, and of music).

(We cannot follow Socrates through all his disquisitions. Suffice it to say that Hermogenes is, at last, brought to exclaim, that Cratylus was right in saying that he should not be called Hermogenes (Gainborn). But we must continue to note the principal ideas of the philosopher.)

S.—Whenever I become embarrassed in these researches, I suppose that the Greeks under the dominion of the Barbarians, have borrowed many words from them, which ought to be explained from their language. Thus *hydôr*, water; *kyôn*, dog, etc. are found modified in Phrygian. It seems that the men of the most remote antiquity, who have framed the words, must have felt the same that happens to most of our philosophers; I wish to say, that by dint of turning in all directions, while inquiring into the nature of things, their heads themselves were turned, and that this giddiness caused them to see all beings in a perpetual movement. But they do not bethink themselves to search in their own interior disposition for their way of seeing the things; so that they believe, at last, that the things themselves are

turning, that they have no fixedness whatever. I apply this remark to the words which denote movement.

(It is very properly remarked by Socrates, that by making all sorts of alterations in words, at pleasure, it becomes quite easy to accommodate each name to any thing we may please. VOLTAIRE says the same thing in other words, "*la voyelle ne fait rien, et la consonne fort peu de chose.*" But Socrates adds, addressing Hermogenes: Thou must act as a wise president and maintain a convenient measure, without being too punctilious in order not to unnerve me; as I am about to arrive at the crowning point of all that I have said.)

S.—A slight alteration may cause words to signify just the contrary to what they were destined to convey. Our beautiful language gives to the two words *déon* and *Zèmiôdes*, quite a contrary signification to that of the ancient language. Our ancestors used very frequently *i* and *d*, which occur yet in the speech of women, while we now substitute *ê* and *z*, as they seem to us to be more genteel.

S.—When we shall have arrived, at last, to those words which are as it were the *elements* of each sentence, of each word; then their legitimacy and their natural propriety are to be appreciated. There is for all words but one manner of being, which befits the things. If we were deprived of tongue and of voice, and if we wished to point out things to one another, would we not endeavor to make ourselves understood in the same way as the dumb do, viz., by means of signs made with the hand, head, body? In order to express a thing which is lofty and light, we would raise our hand; in order to indicate a running horse, we would gesticulate accordingly.

S.—As we employ the voice, the lips and tongue for that purpose, we cannot attain it otherwise than by causing them to imitate the things, as it were. Imitating thus amounts to naming the objects. Yet we could not admit, that those who mimic the bleating of sheep, the crowing of cocks, name thereby these animals. It is not this music-like imitation, nor is it the mimicking of the objects of musical imitation, that constitutes the name. For, all beings have not only a form, a sound, but also other qualities, as color, etc. Now, to name the beings does not consist in the imitation of their qualities; this being rather done by the art of music, of painting. Each object has an essence, besides those other qualities; even these,—color, sound,—have each its essence, as beings. Now, the counterfeiting of

a thing acquaints us with it. This is done by means of letters and syllables, i. e., by vowels and different consonants.* We ought to examine those names, to which all others are reducible. Each thing ought to have a name from a resemblance, just as things are painted with particular colors. One single letter, or one syllable, or a group of syllables, forms a name. All this has been handed down to us from remote time; so that we have but to examine whether the names befit the objects.

(There is some obscurity in the following passage, wherein the name of τὰ ὄντα, beings, is taken for that of τὰ ὀνόματα, names.)

S.—We cannot say any thing better on the *truth of primitive words*, than what has been remarked on the letters; unless we recur to the trick of tragedians who bring the gods by machines, to help them, when they are embarrassed. Some say that the gods have instituted the first names. Or we might suppose that we got them from the Barbarians; or, that antiquity hides them from our researches, as it does those of the Barbarians. These would be excuses becoming such men, as do not wish to give a reason for the propriety of the primitive words. Before knowing this, however, naught can be known about derivations.

S.—My ideas on the primitives seem to me to be quaint and presumptuous. I see in P (our R) an instrument fit to express all kinds of movement, and rushing. K comes from κίεῖν, a strange word, meaning *to go*; but we do not know the true ancient word (comp. G. *ge-hen*). Στάσις denies movement. R denotes movement on account of the mobility of the letters: the tongue vibrating in uttering it rapidly.

(S. gives many examples of words containing ρ in or near their beginning. We shall see this view carried out in the sequel.)

S.—I denotes every thing that is fine, slender, piercing. The whistling sounds Φ, Ψ, Σ, and Z denote blowing. The pressure of

* The substitution of *letters* for *sounds* is observable in the writing of the ancients. It amounts to saying that we hear with our eyes. If this were so and if sounds were used instead of letters, when the latter are meant, we could also say that we see with our ears. Yet we do not find the name of sound used for that of letters. Why? Because the ancients did not happen to commit the inaccuracy in this direction. We have faithfully copied their mistakes and added new ones.

the tongue, in producing Δ, T, marks stoppage, binding. With Α the tongue glides. T stops the movement of the tongue, and with λ it imitates gluish, sweet things. Α in μέγας, great; Η in μῆκος, length; Ο in στρογγύλος, round; are fit. Every where the wordwright has accommodated the letters to the nature of the things.

(Cratylus had been all the while listening to the questions of Socrates and to the short replies of Hermogenes, who now appeals to Cratylus for his opinion on the subject.)

H.—Cratylus has very often plagued me with the assurance that the names have a natural propriety, without explaining in what this consists.

C.—Does it seem to thee to be easy to learn or to teach so fast any thing whatever, and, above all, a thing which appears to be of the greatest difficulty?

H.—I like the saying of Hesiod (Erg. v. 359), "*It is always worth while to add little to little.*" Do not refuse to speak.

(Compare p. 12.—The dialogue continues hence to its very end between Socrates and Cratylus. But only the principal points of it will be given, as hitherto, i. e., without entering into all single questions and answers).

S.—I do not pretend to warrant any thing of all I have said. I did but consider with Hermogenes things that occurred at random. Hast thou any thing more satisfactory? Tell it to me, as to a man who is disposed to receive thy ideas. Thou wilt be more successful than myself; for thou seemest to me to have studied all this, both by thyself and by the teaching of others. I shall be thy pupil.

C.—I am much afraid just of the contrary to what you said, and I might reply, as Achilles did to Ajax:

“Πάντα τι μοὶ κατὰ θυμὸν εἴσας μνησάσθαι.”

Iliad IX., verse 641.*

Thou speakest like an oracle, and hast been either inspired by Eutyphrôn or by a Muse dwelling within thee, without thy being aware of it.

S.—I am astonished at my knowledge, and mistrustful of it, so that I am inclined to re-examine all I have said: for *there is no worse*

* “Seemest to have spoken all out of my soul.”

error than that into which we lead us ourselves. We ought "to look both forwards and backwards (Il. I., v. 343)," and not to be fickle as youth, but cautious as old age, "at once looking to the past and the future; in order to satisfy both sides in the best manner (Il. III., v. 108-110)." Words are made to be tokens. Do some *legislators** perform their work better than others?

C.—I do not think so.

S.—What? Are not some names more correct than others?

C.—Not at all.

S.—Therefore all are correct (right, just) alike?

C.—Yes; all those, at least, that are names.

S.—How? Is not the name of our friend, Hermogenes? Does he not belong to the race of Hermes? Is that not his true name?

C.—I do not believe that it belongs to him in reality. It seems only to belong to him; while it belongs rather to some other individual whose nature agrees with it.

S.—Is it not false to say that our friend is Hermogenes? Unless it be perhaps impossible to say that he is Hermogenes, if he is not.

C.—What do you mean?

S.—Is it, perchance, your opinion, that it is never possible to say what is false? This opinion has found many followers.

C.—When I say what I say, can I say what is not? Does saying what is false not amount to saying what is not?

S.—This reasoning is too refined for me and for my age. Is it impossible to say what is false? is it not possible to speak falsely?

C.—I do not even admit that one could speak falsely.

S.—Nor express one's self, nor address (speak to) any body falsely (i. e., mistaking him for somebody else)? If some one, taking you by the hand, should say to you, "Hail, Athenian stranger, Hermogenes!" would you call his so doing, to speak, to say, to express himself, or to address, not thee, but Hermogenes, or nobody?

* Νομοθέτης, legislator, law-putter, lawbringer, lawwright; from νόμος, law, right, institute, doctrine, mode. Comparing this word with νομῆς, pasture, feed, region, ward, etc., with ὄνομα, name, noun, word, etc.; and with γινώσκω, I know, L. co-gnosco; γνωρίζω, E. G. ken, cun-ning, kun-st, etc., we are led to the root *gn* or *kn*, Sanscrit *dz'na*, Slavic *zna*, L. si-gnum, etc. So that law and name, sign, etc., hail from one germ.

C.—I should find therein but empty sounds.

S.—I do not want more. Would the man, uttering those sounds, *lie*, or would he speak the *truth*, or only a *part of truth*?

C.—I should say that that man made but noise, that he shook the air uselessly.

S.—Dost thou admit that the name and the object named are two different things? Dost thou grant that the name is, so to say, an image of the thing?

C.—Certainly.

(The just preceding part of the dialogue is given almost in full, in order to show the depth to which the Greek philosophers delighted to carry their discussions, and in order to show also their method, as well as their views on the propriety of language. What follows will be again contracted to the mere results of the disputation, without the details of this *erôtématique* or interrogatory proceeding.)

S.—It is possible to attribute both kinds of imitation, i. e., names and pictures, to their objects, f. i., the image of a man to a man, even the image of a male to a female; although only the former be strictly correct.

C.—But it is possible that the defect of propriety in the application may occur but in the picture; while the relation of the names to the things may be always correct.

S.—If names can be improperly applied, other words and phrases may also be misapplied. Both, the primitive words and the images of objects, can be more or less in keeping with the objects. In the former case both will be proper and the word will be a name. Addition or omission of letters or syllables may destroy the correctness of the name.

C.—After we had added, or retrenched or displaced the elements of a word, we cannot be said to write the word, and that we only write it, as it ought not to be written: I say that we then do not write it at all.

S.—This is not a just way of looking at the matter. This is only so with respect to all those things whose existence depends on a determinate number. The correctness of a thing existing as the image of a quality, is not subject to the same conditions. It is not necessary, that the image represent completely the object. Would there, indeed, be these two things, *Cratylus* and *his image*, if some divinity

had represented in thy image the whole interior of thy person, thy whole body with its parts, warmth, movements, with thy very soul and reason; would there not be rather *two Cratylus's*? Were this possible, *all things* (i. e., they themselves and their names, perfectly equal to them) *would be double*. Do not, therefore, insist on the necessity of the presence of all letters in a word, in order that it may be able to betoken things. The same is the case with words in a phrase, with a phrase in a speech. An alteration in this respect does not give us the right to contest the significancy of words, phrases and speeches; provided they give us an image of what we mean to express. A name is good altogether, if it contain all elements that are required to render it significant: it will be bad in the ratio of the absence of those requisites. Some letters may be out of keeping with the objects to be indicated: but the majority of them must agree with the nature of the things: for they are as it were colors; they are elements. P (our R) denotes change of place, movement, roughness: Λ , on the contrary, smoothness, softness, etc. $\Sigma\kappa\lambda\eta\rho\acute{o}\tau\eta\Sigma$, hardness, roughness, but $\Sigma\kappa\lambda\eta\rho\sigma\acute{o}\tau\eta$ P among Eretrians. Do both the Σ and P resemble the same thing?

C.—They convey the same sense.

S.—Is this owing to the resemblance between ρ and s ?

C.—It is.

S.—Altogether?

C.—At least by expressing movement.

S.—But does the Λ not express the contrary to roughness?

C.—It is perhaps out of place. It would perhaps be better to substitute P for it.

S.—I agree with you. But do we not understand each other in saying $\sigma\kappa\Delta\eta\rho\acute{o}\nu$?

C.—I understand it, owing to *usage*.

(Let us epitomize again.)

S.—Use renders intelligible even what is indicated by means of some thing, that does not resemble the object I think of, when I speak. This is so in consequence of an *agreement* (convention) among men. Usage, therefore, it would seem, designates things by *dissimilarity* as well as by similarity. Convention and usage contribute something to the choice of terms we employ, to express our thoughts

with. Where couldst thou find for each number a name,* that would resemble it, if thou wert to rely on a convention made with thyself? Names ought to resemble the objects as much as possible; but we must beware to do too great violence to words, in order to reduce them to that resemblance. We are often obliged, in accounting for their meaning, to appeal simply to convention. *But the best names are those which consist entirely, or mostly, of elements which are in keeping with the things: and the worst name is such a one, as does not contain any such elements.*

C.—Names have the power of teaching (Comp. *tok-en*, L. *doc-eo*, *indic-o*) and it can be said, without any restriction, that he who knows the names knows also the things.

S.—Because the knowing of the names and of the things, which they resemble, are but one and the same science? Has he who has found the names of things also discovered their objects? Is there no other method of learning to know things, than to learn their names?

C.—No; the only method of research, of invention, is that we speak of.

S.—Let us suppose a man who, in his researches into the nature of things, should take no other guide than the names. Doest thou not think that he would be in great danger of being deceived?

C.—How?

S.—It is plain, that the namewright has formed names, according to his own *manner of conceiving* the objects themselves. Now, if he did not conceive them aright, if he framed words in keeping with his conception; can we avoid being deceived, in following him?

C.—But, Socrates, this cannot be so. He who established names, has done it with a knowledge of things, or there are no names at all. The best evidence of the former case is just that concordance which pervades them. Didst thou not think so, in showing us the analogy and common tendency of all names?

S.—This is not yet a sufficient apology. If the wordwright had

* *Nomen* and *numerus* sprout from the same germ, which has been pointed out in the last foot-note. Few words only commencing with N-are entire; most having lost the germinal initial k- or G-, f. i., *numen*, *nut-us*, *nodus*, *vidus*, etc. This becomes apparent by comparing such words with E. *knot*, Slavic *gnez-do*, nest, etc.

committed a mistake in the beginning, all his subsequent work would partake of it. The very principle ought to be right, and all consequences from it ought to be natural. I should be astonished, indeed, if all names were perfectly in keeping among themselves.

C.—The sense of a perpetual movement or flow is quite just.

S.—Yet *Επιστήμη*, *science*, is ambiguous, seeming to express a *stop*, a *standing* of the mind over the things rather than its movement along with them, etc. *Βέβαιον*, *stable*, seems to offer an image of a stationary basis and not of movement. *Ἱστορίά*, *history*, seems to signify *ἵστησι τὸν ῥοὺν*, it stops the run. *Πίστον*, *faith*, credible, contains also stand-ing. *Μνήμη*, *memory*, shows per-manence in the mind. *Ἀμαθία*, *ignorance*, perhaps *ἄμα τῷ Θεῷ ἰόν*, with the god going; and *Ἀκολασία*, *intemperance*, as if not following (*ἀκολουθία*) things; etc. From these two latter it would result that the names of the worst things are like those we give to the best. From many words we might infer that they have been framed on the notion of immobility. It would not be very reasonable to decide about the principle, by counting merely the number of words contrived on either. By means of what words have the wordwrights learned or found out things, when the first words did not exist yet, and as we cannot learn or find out things before having learned or found out by ourselves the signification of names? How could we say that, in order to establish names, their contrivers ought to know the things, before there were names, before they knew any of them; if it were true that we could know things but by their names?

C.—The best answer would be to say that some power superior to humanity has instituted the first names, befitting things.

S.—Could he who,—whether demon or divinity—established them contradict himself? There is a sort of civil war among the names taken from movement and from rest. What principle is to decide the contest? This cannot be done by virtue of other names; for there are none. We must, therefore, seek out of us some other principle, which, in teaching us the truth of things, may cause us to know, without the aid of names, which of them are the true ones. If this be so, it is possible to obtain a knowledge of things, without the names. The most natural way to that end, is to examine the things in their bearings to one another. If, then, we can know the things, both by their names and by themselves, which is the safer and

better of these two kinds of knowledge? Ought we first to examine the image, whether it be faithful and afterwards to inquire for the truth it represents? or ought we first examine what truth is, in itself, and to assure ourselves, afterwards, whether the image correspond with it? To decide the method of discovering the nature of beings, is perhaps beyond our might: let us be satisfied to have recognized, that it is not in the words, but in the things themselves, that we ought to study the latter. Let us not be imposed upon by that great number of words that are related to the same system. The wordmakers strove in vain to contrive names on the idea of perpetual movement, as I suppose they did—; but it can be, that, seized by giddiness, they were carried away, in a whirl, into which they drag us also. Now for a guess. Must we say that the beautiful, the good, and all such things exist by themselves? and ever so as they are? How could a thing be, which would never be in the same manner? If, on the other hand, it be always the same and in the same manner, how could it change, move? (Cratylus replies assentingly to all queries.) Such a thing could not be recognized by any body. There would be,—in that case,—no knowledge at all. For, if the very thing we call knowledge does not cease to be knowledge, knowledge subsists and exists. But if the very form of knowledge change, it changes itself into another form which is not that of knowledge, and then there is no knowledge. But if that which knows subsists, and if that which is known subsists also, then all things do resemble but little that universal mobility. It is hard to decide, whether truth be in this opinion, or in that of *Heraclitus*. It does not become a wise man to submit blindly to the dominion of words, and to that of their framers; nor is it proper to admit that there is nothing stable, that every thing changes for ever. Yet I cannot decide, if it be so or not. Thou art young yet, O Cratylus. After thou shalt have well studied the question at issue, and if thou shalt have found a good solution of it, thou must come and impart it to me.

(See this whole treatise in PLATO'S works: Edit. of ALDUS; edit. of HEINDORF, text by BEKKER, Latin by FICINUS; Edition of Greek and Latin by AST; German by SCHLEIERMACHER; French by V. COUSIN. Eclogues of and SCHOLIA on the same, by PROCLUS, who refutes some etyma, substituting others, that are not much better.

Plato had been a disciple of CRATYLUS, whose opinion he adopts on the subject of words.)

Views of other Philosophers.

PYTHAGORAS, on being asked which Being he thought to be the wisest? replied "The *Number*." And next to this? "*That which has given names to things*." By the former he meant the intelligent world, by the latter the soul.

DEMOCRITUS, being of the opinion of our Hermogenes, endeavored to prove that names were made by men, as it were accidentally, by the four following arguments: *a*) by *homonyms* (equal names) applied to different things; *b*) by *synonyms* or different names given to the same thing; *c*) by the *change of names*, f. i., of Aristocles into Plato, of Tyrtamus into Theophrastus; *d*) by the *defect of analogy*, f. i., why is there no verb to match the noun *δικαιοσύνη*, justice, as *φρονεῖν*, to understand, is matched by *φρόνησις*, prudence?

EPICURUS asserted that names were made without science, by a natural instinct, just as coughing, sneezing, sighing, etc., are produced.

ARISTOTLE thought that language was framed by mere consent among men. Nature, he says, gave us voice, as it gave movement to the body. *Proclus* replies that a name (word) is not altogether the work of the organs, inasmuch as it signifies; for, voice is not a name. Voice is produced by the organs and furnishes the matter for the name, which is produced by the mind that gives it a form, a type. Aristotle says: what is natural is every where the same; but names are not every where the same; hence names are not natural. *Proclus* objects (to the major): eyes, color, voice, magnitude, etc. are formed by nature, without being every where the same, and (to the minor) the name as the form of different matter, is every where the same (*Gassendi*. Vol. I., 362.)

(These argumentations are more truly a kind of fencing with words, than genuine reasonings. See p. 125. Goethe.)

HEROD. hist. II., 2, The Ægyptians, before the reign of Psammitichus, had believed themselves to be the most ancient of men Psammitichus, desirous, but unable to come to a solution concerning the first men, contrived as follows. He entrusted two new-born boys to

a pastor, to be brought up with the flock. He commanded that no word should be uttered in their hearing, but that they should stay in a solitary hut by themselves, and that goats should be brought to them, at certain times, to feed them with milk Psammitichus wished to find out what word they would utter first After two years of this treatment, at the entrance of the pastor, both boys, fondling at his feet and stretching out their arms, cried out *βέκός* This word they repeated; and it was found out that it meant *bread* among the Phrygians Since then the Ægyptians allowed the Phrygians to be anterior to themselves. 3 Greeks tell many other idle stories; among others, that Psammitichus fed the boys on *tongues of women* To test these narrations, I went (from Memphis) to Thebes and Heliopolis, for the Heliopolitans are said to be the most learned in antiquities”

Other opinions of the ancients may be found in JAMES HARRIS'S *Hermes*, or a philosophical inquiry concerning universal Grammar, Book III.

GENES. I., verse 5 the word “*called*,” אָרָא (identic with *κρά-ζω, κρηνυ, cry, call*, i. e., name) is used in the sense of distinguishing one thing from its opposite (day from night). II., verse 19, And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.” As in the first chapters of the Genesis the relation of man to himself, to the world, to God, is characterized; in this passage his standing towards the animals is especially pointed out. God appointed man to be the chief-creature over all other beings of the earth, by giving him the power of ruling over them. Here man is represented as entering into this relation, in a sort of independent, self-acting way, by putting himself near to or far from the animals (i. e., domestic and wild), according to the fitness of his nature to theirs. By giving them names, man pointed out their position towards himself. At the same time, the natural origin of speech or language is here indicated, as resulting from the occurrence of things (or external objects, from the peculiarity of the material world) in reference to the view taken of them by man, by the power of his own mental faculties. This idea of the origin of language is proved to be correct by all the phenomena and characteristics of the

world, of our mind and of our organs of speech and of hearing. (See Chap. I.)

Before entering upon the research into the Germs of Language, some opinions of later writers will be shortly adduced.

CICERO, *de invent.*, says: "Ac mihi quidem videntur homines, cum multis rebus humiliores et infirmiores sint, hac re maxime bestiis præstare, quod loqui possunt."

KORAN, *Sura II.*, verse 31, "And God taught Adam the very names of all things: then he displayed them before the angels, and said: 'Enounce to me the names of these things, if ye are truthful.'" *Sura, XXVII.*, verse 17: "And *Salomon* was the heir of David in prophecy and science, and he said: 'O men, we were taught the language of birds and we were gifted with every thing; this is indeed, manifest excellence.'"

ZAMCHASCHER thus comments thereupon (on speech): "Every thing is uttered by voice, whether it be useful or useless."

The *Arabs* say that all birds and other animals are gifted with speech, that *Salomon* understood this speech and that he attributed to several birds various moral sentences and praises of God. Thus: to the *pea-cock*, "As thou shalt act, so wilt thou be judged;" to the *hoopoe*, "Ask the mercy of God, O sinners;" to the *swallow*, "Send before yourselves good works and ye shall find them;" to the *pelican*, "Praised be the Lord upon high for the water of his heavens and of his earth;" to the *turtle-dove*, "Praised be my Lord the Highest;" to the *chicken-cock*, "Mind God, O ye lazy ones!" to the *black eagle*, "We find quietness by removing far from men;" etc., etc.

ST. AUGUSTINE, *de civit. Dei*, XVI., 11: "The house of Heber, when the other nations were divided by other languages, kept the first language, . . . which, while it remained *one*, was called *human speech* . . ."

DR. WILKINS and LORD MONBODDO speculated on the story related by Herodotus, and about a language made out of elements by a nation of philosophers!

ELEMENTS OF LANGUAGE.

After having given the principal opinions concerning the origin of language, we now proceed to the consideration of the phenomena in

the structure of words, as they offer themselves to a mind disembarassed from all preconceived opinions on the subject. The English language itself will be the principal one, upon whose dictionary the examples will be drawn. The Latin will be the next witness and the German will follow in the closest proximity. As regards the modern languages of western Europe, those of the south will receive the next attention, i. e., the Italian, Span., Portug., and French; in preference to the northern, i. e., the Holland., Dansk, Swensk, Icelandic. The Slavic dialects will occasionally be quoted; the Celtic next, etc. Since the Greek has been too much refined by overwrought grammatic fretwork, and since the Sanscrit is even more mollified by phonetic alterations; they will be called in less frequently than it is usual in modern glossologic works.

The reader will please to bear in mind what has been said at the boundary between the 21st and 22d pages; as we now enter in good earnest into our subject.

There is only one way of forming language; each accumulation of men finds it by itself, according to the triad which has been mentioned so often (i. e., mind, things, organs).

History dawns about 2000 years before Christ, and shows us Asia and a part of Africa already inhabited by many peoples, different by languages, religions, characters. Some states were already developed, but there were also many wild hordes, slave-trade, wars. Soon similar views are opened in Europe, where trade in yellow amber is going on, on the Baltic sea, at Homer's time, tin-trade on the British isles, both carried on by Phoenicians.

Geology teaches how certain portions of this earth were lifted up above the waters; and history as well as glossology trace to the first highlands thus raised, the origin of our race. Central Asia, whose highest portion is the desert of Kobi, is thus pointed out as the most probable cradle of mankind. Various peoples emigrated thence, in the direction of the rivers which flow towards all the points of the compass (the Selinga, Obi, Irtysh, Lena, Jenisei; Iaik, Iihon, Iemba; Amur, Hoang-ho; Indus, Ganges, Buramputre). South, amid high mountains, is Tibet, with everlasting summer and rich in fruits and animals. The charming, ever springlike valley of Kashmir, opening towards the south, surpasses all other portions of the old continent (as its rose does all flowers), in every thing that is beautiful and whole-

some in nature. MOSHEH's cosmogony agrees with that of the Indians (not the so-called natives of America!) in great many things.

From the scale of all languages that have been properly examined we find, by critic analysis and by comparison of what is essential in them, those constant and, so to say, natural, organic elements, which constitute the genuine principles of human speech. However scanty these germs may be, they are, nevertheless, the parents of all the variety of words; they are, indeed, a universal language whose portions are distributed through the complex of all languages. Those languages which contain most of these absolute, original, genetic and organic principles, in the least disguised form, have a just claim to be considered as the best. They are really the languages of those tribes and nations which have played the most prominent parts in the drama of mankind. For, the very possession of such languages shows irrefragably the greatest development of the respective nations, as well as the most favorable circumstances, under which those nations have lived. Of all families of languages the most distinguished in those respects is the *Aryan* (excellent) or *Indo-European*, of which the principal again is the *Sanskrita* (perfect, completed). Now, as the Greek, Latin, Teutic, Celtic and Slavic are eminent members of that family, and as the English again is an amalgam of Teutic (or German) with Latin, into which many single words of other members of said family are interspersed (besides few coming from other families); the English is certainly the most apt medium by which glossology may be studied to the greatest advantage.

The first utterance of children by voice, is that of the feeling of their internal state, or instinct without a clear idea in the mind. Simple vocals (*i, e, a*, later *o, u*), therefore, with their various tones (accents, heights), are the first germ of all speech-sounds, before the proper organs of speech are sufficiently strengthened, and before ideas or clear conceptions of the external world (by means of the organs of the external sense) can be formed in consequence of perceptions.

Similar may have been the origin of language in the first generation of man. The languages of the South-sea islands, of many aborigines of America, exhibit this character, and there are even in Greek such mere vocal words ($\acute{\alpha}\epsilon\iota$, $\acute{\alpha}\tau\omega$, $\acute{\alpha}\omega$, $\acute{\epsilon}\omega$, $\acute{\epsilon}\acute{\alpha}\omega$, $\eta\hat{\varphi}$ -os, $\acute{\delta}\alpha$, $\acute{\delta}\acute{\iota}\omega$, $\acute{\omicron}\omega$, $\acute{\omega}\alpha$). No Chinese word, and few on the eastern South-sea islands, end into a consonant. As soon as the tongue and lips become capable to

perform their speech-function, lingual and labial sounds are pronounced (*la, ba, ma*), the throat (guttur) having already been engaged in the production of the pure vocals, with some weak efforts to form decided gutturals. These have been foreshadowed by the first cry of *i* and of *a*. HONTAN attempted in vain to teach a Huron to pronounce labials. Many tribes are unable to utter *b, d*; the *Tahitans* cannot bring out sibilants, yet so abundant in other languages, they said *Ju-tu* for *Cook*. The *Chinese* are unable to sound *r*, and always substitute *l* (*ki-li-si-ti* for *Christ*); unable also to utter two consecutive consonants. The *Japanese* are as inept at *l*, substituting *r*.

Pure syllables, i. e., beginning with consonants and ending with vowels, are of earlier origin than those with inverted order (*impure syllables*). Those beginning and ending with the same consonant, with an intermediate vocal, arose still later, and lastly, those having different consonants at both extremes.

All so-called *Roots* are monosyllabic. Shemitic grammarians, being wedded to *Rabbinic* theories of the 10th century, assert that the roots of that family of languages consist of two syllables. The *Hemsterhuysian* Greek school adopted the same hypothesis. Both are in error! JULIUS KLAPROTH has proved this assertion of JOHN CHR. ADELUNG, at the request of Baron de MÉRIAN, by actual examination of Arabic so called trilateral roots.

The word *Root*, and what is commonly taken for such, will be explained in the sequel. For those who consider languages as issuing from specific (Sanskrit, Hebrew, Greek, Lat., Teut., etc., etc.) roots, according to the loose acceptation of this modern term, it is necessary to remark that such an application of this scholastico-fashionable word is nothing else than a *new mistake*, put in the place of an old one. Many of our would-be reformers are extolled merely on account of their striving to replace something *that had been*. Often an error differs from a moss-covered and venerable looking veteran mistake only by the freshness of its appearance. The hunting after Sanscrit-roots is not very much better, than the now exploded baiting for Hebrew roots, on barren ground, had been. There are no roots peculiar to any given language. Nor is every complex of sounds or letters, hawked about in the "*Horti radicum græcarum, slavicarum, etc.,*" of very elementary import. For these reasons, the author ventures to eschew this term, when taken vaguely, by introducing in its stead

that of *GERM*, whereof the germs will be given in the proper place.

The germs of all languages are the same. They are the matrices of the roots themselves. To say that all languages originate from one is not a novelty; but the exposition of the mental and organic (both glossic and acoustic) process, by which language has grown from a centre into rays (radii) or specific tongues (idioms, dialects, patois, jargons, lingos, etc.), has been reserved to this work.

G. STIERNHIELM, although not the first of this opinion, has clearly expressed it in his treatise on Ulphilas (see p. 99, on the Mœso-Gothic alphabet), that all languages come from one source, by saying: . . . videri omnes linguas . . . ex una ortas et ad unam posse reduci . . . Hæc similis materiæ primæ, quæ capax omnium formarum, . . . nullique perpetuo pertinax, ipsa in basi immobilis et immortalis." ZAMACOLA writes the same thing, thus: "Todas las lenguas descendien de una sola . . . primitiva variada, cambiada, enriquecida." The testimonies might be multiplied. (See p. 20, No. 9.)

As men offer the greatest variety in the lineaments of their face, in the configuration of their skull, in the what the French call timbre of their voice, and in almost all specific singularities of their parts and qualities, without ceasing to be members of one and the same human race; so do languages, though radiating from one centre, diverge into an (almost) infinity of idioms (see p. 25). As through the whole world (*κόσμος*) *unity* is co-existent with *multi-versity*; so also in human speech. One law pervades both the spiritual and the physical world. This has been recognized by the master-minds of all ages. We need but mention *Mosheh, David, the philosophers of India, Pythagoras, Plato, Newton, Leibnitz, Linneé, Cuvier, Goethe.*

With all that has been said already, the entrance into the sanctuary of the elements of language cannot be made without some further preliminary observations, without some admonitions about the manner in which we ought to guard ourselves against the bewitching influence of the current notions inculcated by early training. There is so much and so great a want of accuracy, both in the use of the (so-called technic, or scientific) *terms* and in the *phraseology* of our elementary sciences (*Grammar* and *Mathematics*), that their study cannot produce those beneficial results (i. e., sharpen, strengthen, expand, our mind and chasten our taste), which their subject could not fail to

bless us with, if they were reasonably treated. As it does not belong to this work to treat of the science of quantity, some remarks on the method by which it is commonly taught will be made in the Appendix. From some flaws we may recognize the whole chaos of our Grammar. After a child (in age or in knowledge) had been duly initiated (compare p. 12 and foll.) in the majestic mysteries of the spelling-book, it is introduced with great pomp into the hall of Grammar. Here he is taught that there are 9 "*Parts of Speech* (8 in Latin)," viz.: *article, noun, pronoun, verb, participle, adverb, preposition, conjunction, and interjection*. Let us see. The meaning of the word *Part*, is best determined by the axiom, "all parts are equal to the whole;" that of speech has been indicated on p. 21. The Chinese language which has *no* such thing as our parts of speech, could be no speech if our current notions on language and grammar were correct: yet this very Chinese language is more precise than even the Arabic, which abounds in all sorts of grammatic contrivances. Is it the expression of thoughts and feelings, i. e., language, or speech in general? or is it the specific tongue of an individual nation, that is understood under the name of Speech in our school-books? In both cases the expression "*Parts of Speech*" is incorrect. The word *better* is now an adjective, now an adverb, now a verb, according to the logic relation to other words in a sentence. Great many other words perform the function now of one, now of two, now of three parts of speech in English, as well as in other languages. How would it fall upon common sense, if we spoke thus: "*There are 9 parts of nature: line, pumpkin, gold, cloud, dream, elephant, ink, doctor, and boots*. If the pumpkin stand between the line, and another pumpkin, it is a pumpkin; but between the cloud and the ink it becomes an elephant, and after the gold it becomes a cloud." This is no exaggeration.

What is the rationale of the grammatic nomenclature? It is the logic relation of one word to another, and not any essential quality of the words themselves. A bee is a bee whether it be in the beehive, or sucking a flower, or flying in the air; whether it be on or below a board, etc. Position points out the relation of one thing to another, without affecting the essence or substance of things.

All words are *articles*, inasmuch as they (p. 69) are limbs and links of language; all words are *nouns*, inasmuch as they (p. 60) are

names or tokens; all words are *prepositions*, whenever they are put before other words! The *pronouns*, far from being originally and truly vicegerents (lieutenants, substitutes) of the so-called nouns, are genuine substantive words, pointing out objects and their positions in space and time; thus becoming fathers of many other so-called parts of speech (of nouns themselves, of adverbs, etc.) For, the impressions (see pp. 25, 26) made upon our mind are expressed by bodily gestures, especially by those which produce articulated sounds. We point out, show the objects with our fingers, eyes, and tongue. The oral (or phonetic, audible) gesticulations are just that thing which is called pronoun. It exists before other so-called parts of speech can exist. The *noun* is but a more ample, more fashioned (developed) and more specific token of an object (see below the word *thing*). We could have no speech or language at all without this kind of word, which is mis-called pronoun. A *participle*! This name betrays another inconsistency in our grammatic nomenclature. It is framed on the idea, that this part of speech partakes of the nature of the verb (comes from it) and of that of the adjective. Well! this shows its origin and its synonymity. Pray, why are the other parts of speech not denominated according to the same principle? If this were so, we should find that many of them are also participles. This whole terminology is squinting! The *article* is so named from being a particle of some whole; the *noun* from being a token; the *verb* from living; the *participle* from part-keeping; the *adverb* from being at (near) a verb; the *preposition* from being put before words; the *conjunction* from joining together; and the *interjection* from being thrown into the midst of the medley! It would be just as correct to divide mankind into 9 classes thus: *interlopers, aristocrats, drudges, white men, merchants, parasites, fore-runners, go-betweens, and criers*. Tataric languages have no prepositions at all, suffixing *postpositions* in their stead. Such is the case often in Latin, f. i., *mecum, nobiscum*, etc., very often in Engl., f. i., "Where do you come *from*? To look at," etc., etc.

The real parts of speech, are the logic categories of the sentence or proposition, which is the outward picture of the inward mental picture (see p. 23 and 26) of a thought or feeling. Those parts, if treated with common sense, cease to be what really deserves the name of part or portion. Taken as parts in the current scholastic

(modern!) sense, they are counted over and over again, in the same way, as if we were to count the parts of the United States in the following manner: "the United States consist of Massachussetts, Connecticut, and the other 4 states of New England; of New England, New-York, Ohio, Tennessee, California and the other states of the Union; of the District of Columbia, of Ulster Co., New-York Co., Madison Co., and other counties of the several states; of the Manhattan island, Navy island, etc., etc., etc., counting, recounting, helter-skelter, co-ordinate with subordinate portions, as if they all were members of a sound division.

What is one part of speech in the Grammar of one language, is very often some other part or several other parts, in another specific Grammar.

While writing this, the author found the following short notice in the reprint of the Westminster Review, April, 1852, p. 357:

"The Grammar of English Grammars," by Goold Brown, is quite a philological curiosity; it bears the same relation to English grammars that "Cobbin's Condensed Commentary" bears to "Biblical Annotators." A catalogue is given of about 400 Grammars, which have been dissected and distributed into their appropriate places in this encyclopædic work. The author has been 27 years employed in picking his materials, and on finishing his Johnsonian labors, expresses "reverend gratitude to God for the signal mercy which has enabled him to get through his task!"

G. B. ought to have prayed for mercy on the poor innocent children. (See pp. 13, 14.) Poor children and poor grammarist of grammarists! His task reminds us of SCALIGER's saying: "Qui contra parentes peccavit, non in carcerem, mittendus, sed contextat lexicon."

Roots, stems, themes, primitives, etyma, are also commonly confounded one with the other: so that the student becomes quite bewildered by their indiscriminate application, now to one, now to another thing, and that he may exclaim with the pupil of Mephistopheles:

"Mir wird von alle dem so dumm,
Als ging' mir ein Mühlrad im Kopf herum."* GOETHE.

But as the way of precepts (rules, or assertions) is longer and less clear than that of examples; the reader is invited to examine the fol-

* Word for word, "To me gets of all this so dim (dumb, dull, dark), As gang me a mill-wheel (rot-a) in the head (cap-ut) about (circum)."

lowing words, taken at random : *thing, bring, since, that, butter, metal, round, rain, straight, light, shield, field, club, son, after, plain, sweat, spin, spend, and, or*. These are called words, without any regard to their origin, to their affinity with other words, to their formation, etc. Most of them are even called roots, simply because they are monosyllabic. Now ; what are they in reality ? Some are compounds ; all had passed through the same process, which they are now again subjected to in our grammatic mills. Let us scrutinize (apply a screw = search) them.

Thing is (what is now called) a participle present ; having passed through the process of conjugation, just as loving from love. It is the indicative (demonstrative, betokening) *the*, conjugated thus : I *the* (i. e., make you see, L. *sic*, such, and *is, iste*, etc.) thou *the-est*, he *the-s* (the-eth) etc. Whenever we are at a loss to find, as quickly as the haste of speech requires, the specific usual name of any object, we call it *thing*, i. e., the visible or otherwise perceptible being. *The* is, therefore, the germ of this word.

Bring is another participle present, but of a compound ; not being any thing else than the syncopated (shrivelled) *bearing* (just as *or* has shrunk together from other, Lat. *uter* ; correl. to *either* ; as French *sur* from L. *super*).

Since is the 3d pers. plur. of the L. *sum*. It is but a mis-written *sint*, and it is used instead of the phrase "cum res ita sint," as the things are so. *Patience*, ancient are similarly mis-written, instead of *patientia*, anteient-e. Old Germ. *sinte-mal*, Holl. *sint*, Swed. *sed-an*, Lat. *sit*, etc.

That is a participle past of the same germ with *thing* ; correlated to it just as *bring* is to *brought* ; and written à la PITMAN, just so as our *bread* is but a disguise of fruit, from *fruct* and this from *fraught* or *brought*. Compare *night* with L. *noct-e* and Ital. *not-te* ; or *teach*, *doc-eo* with *taught*, *doct-us*, *dot-to*.

Butter is compound of *βοῦς*, bull, cow, from *bu* ! and *τυρός*, cheese, = cow-cheese, i. e., that which is s-queez-ed out of the milk, whether it be oily or albuminous. *Typ-os* itself is identic with L. *dur-us*, hard.

Metal is compound of *μετά*, with, in, by, after, between, for, etc. (of the same germs with Engl. *meet*, mid-dle, Gr. *μετ-πέω*, L. *metior*), and of *ἄλλος* L. *al-ius*, al-ter, E. *el-se* ; hence signifying things gone after, *met* with among *others*. Mr. Sutter went to California in search of some things, but he *met* with something *el-se* ; he found gold.

Round is a participle from the Germ. *r*, which is the symbol and staple of run, rush, roll, ruin, rash, roar, re-peat, etc. ; shortened from L. *rotund-us* ; comp. *rota*, wheel. Another sprout of the same germ is

Rain, a participle and syncope of G. *reg-en*, Goth. *rig-n*, L. *rig-o*, I besprinkle, wet ; disguised in *ros*, *roris*, dew ; whence Fr. *arroser*, etc. It is formed just as spoken, heaven, brown are from speak, heave, burn, etc. Compare the vulgar seed and hearⁿ with the book-aristocrats seen and

heard. We might have : spoked, as we have heaved. Πῦρ, fir-e, whence L. *prun-a*, red- (or brown-) hot coal. From the shape of the fire's flame we have the Greek and other names of things that resemble its conic shape. viz. : pyramid, Pyrenees, pyrum pear, and fir-tree ; and, from the color, the L. *prun-um*, prune (with the alteration of cognate sounds : plum, Germ. *pflaume* ; just as pilgrim from peregrin-us).

Straight is a supercompound of the germs *st*, *r*, *g*, *t*. It is, at the same time, a sort of contradictor to itself, an emblem of stability and mobility, of connexion and separation. How ? Thus. *St* denotes want of movement, constancy, here not an absolute stop, but a constant reach-ing. *R* betokens movement from the starting point *g*, i. e., extension to the tip of the tongue, which rattles it, from the root of the tongue (see p. 21). We have thus an image of a real line, or leng-th or reach, range, rack, L. *reg-o*, di-rig-o. This righ-t is rendered st-able or con-stant, by the prefix *st*. But what is the final -t ? Nothing but the formative or grammatic function of supin-ifying (allow the word to pass !) or tripping up of the running streak or stretch, into the grammatic turtle (tortoise, L. *testudo*) yecept *supinum*, and *participium*, *gerundium*. In other words the living, running verb (through modes, tenses, numbers, persons) is, so to say, thrown on its back, and ceases to run as a verb ; since it becomes what is called a noun. Hence *straight* is a participle past of the two verbs *sto* and *reg-o*, soldered together (just as L. *volupt-as* = *volo* + *opto* ; *fatigo* = *facio* and *ago*, and great many others). It would be too prolix to give all specialties of this so-called adjective. The English forms from it the so-called verb to straight-en, and hence again straighten-ed. In doing this, the wordwright, or the wordwrights, were quite callous in their speech-faculty ; inasmuch as they did either not know, or not care, or both, that *to* is a superfluous preposition to indicate the infinitive of "straighten" by, because this is already (or also) betokened by the suffixed -en, which is the sign of the infinitive mode in German. This *t*, or softened *d*, is of the same import in this function with that of the participles past (compare taught-t, left-t, with love-d and with spok-en, and L. *domi-t-or* with *domi-n-us* tam-er, hence master ; L. *sa-t-us*, E. so-n ; pla-n-us, E. pla-t, pla-te, fla-t). A proper analysis of straight, in all its natural bearings, throws a flood of light on the fabric of words. Even a mole-eyed scholar, could, if he dared to look out of his subterranean walks, à la G. B. (see p. 150), into the cheering light of realities,—lay his hands on (manifest-ly)—the roots of our language ; without undertaking the journey to the Indus, Ganges, Burampute, in search of Sanscrit roots. The word under scalpel *wimmelt* (i. e., formicates ; we might say *ants*, i. e., stirs about full of life like ants, as the Germans have it) with significant hints. We will dispatch it by merely citing (quoting) some members of its co-progeny : Gr. *χελρ*, hand (but an inverted reach-er), Slavic *ruk-a*, L. *reg-io*, *rex*, *rectus*, *dirigo*, *directus*, etc. ; *stringo* (with intercalated nunnation, or an *ἰσάρα* ; see p. 77 and *elsewhere*), *strictus*, *districtus*, etc. ; *rigor*, *frigus* and *frango* (with prefixed *f*, E. break, branch, wrench, wretch, wreck, wrest and others, wherein the *g* has sunk into *s* ;

see p. 122, on the dentals; and Germ. reiss-en, to tear; etc.); E. rag, rake, and rich, i. e., reach-ing far by means of money; and bishop-ric, Germ. reich, empire; E. hay-rick, mountain-ridge, wherein *d* is uselessly interpolated, etc.; Span., Ital., Portug., French, and many other words, which are but dialectic, f. i., rico, ricco; recare; droit, dress-er; roi, rey; and great many others. We forbear to speak of the progeny of sto, stiff, sterile, stereotype, stupid, store, etc., etc. Were all words counted over, we should have several hundreds of them paraded about in the capacity of all parts of speech, and as so many new words.

Light, partic. past of *look*, L. lux; just as thought is from think, touch, L. tango, tact-um. We have the interjection *lo!* i. e., look, voilà, ecce (i. e., ecce! eye! it).

Shield, G. *schild*, Swed. *skyllt*. A very instructive pattern of the peculiarity of some formations. It is both compound with, and related to L. se and ex, cel-o and caed-o; E. hol-low, hull, coil; *κοῖλος*; L. coel-um, clau-do, *κλει-ω*; E. key; L. gel-u, gla-cies, etc. It signifies both se-paration and en-closing. L. s-cut-um, as it were se-cut-ting. Ex is itself compound of ec + s, i. e., in + out, from in outwards; Germ. aus. Cel-o, con-ceal, i. e., en-close in a hull, keel. Taking all in all, the word means both cutting off from danger and hid-ing at the same time. It is of the same pedigree with shed, shoe, etc., in one sense, and with scissors, share, scythe, etc., in another.

Field belongs, as participle, to *flow*, L. plu-o; pla-n-us, fla-t (see, under Straight, the co-significancy of *t, d, n*). A field is a plain, over which water can flood or flow. Water, considered as an element, in the sense of the ancients, is used as a means of measuring the weight of things, the height of the land, and, by its more or less caloric, the points of freezing and of boiling. It is the image of fulness, because it flows and fills; L. plen-us, plus, etc. Again; *p* or *f*, *b*, as labials denote horizontality; so do the linguals *l* and *r* mark the horizontality (level) that is perpendicular to the former. Hence *pl, pr, fl, fr, bl, br, vl*, mark, at one and the same time, just those phenomena which are connected in nature, viz.: movement, flow, plenty, flat-ness, level, etc.; the combination of both horizontal directions, i. e., plain, blunt, blind, bland, blond, etc. It will suffice to throw together such words of several languages, as denote objects with one, or two, or several of the said qualities; fly, volo, will, vellus, fleece, fall, fallo, folium, leaf (inverted), free, liber, libella, libro, pratum, prairy, volvo, pull, pli-co, fol-d, flam-ma, fla-g, fla-ke, flo-g, fla-il, etc. Inverted they mean the same phenomena.

Club is, indeed, a club among words. We might almost say that it is a Herculean club, with which the "grammars of grammars" might be knocked down into the regions of the flat and blind things of the preceding field. It is this very *field* (minus its participial *-d*) plus the *c* which is the symbol of the third geometric direction. All three directions, namely the *c* (symbol of verticality, of—can it be said?—zenith-nadir-ity) + *lb* are the very picture, nay more (for painting can only represent bodies or volumes,

on a plain surface, by means of an optic deception), the gestic themselves, by which we indicate the 3 bodily dimensions. The guttur is vertical, the tongue horizontal in one direction, while the lips are horizontal in the contrary direction. *Clb*, therefore, and *crp*, *prc*, *brc*, *blk*, *blk*, *plk*, *flk*, *frk*, *glp*, *grp*, *grb* and all other triads, varied according to the table on page 75, denote what we call *corp-us* in L., volume or body. This group is, indeed, the only genuine root consisting of 3 consonants. As root it is simple and agrees with the Sanscrit root *klrp* (which contains both variants of the lingual; *lr* being a peculiar vowel in Dēvanāgarī; see p. 89). signifying to be capacious, to attain, to effect, to beat (club, Germ. klopfen). Yet the root itself is not a simple thing, but a compound of 3 germs. By inserting vowels between the consonants, we obtain thus the words: *καρπ-ος*, fruit, from being grab-bed or pluck-ed; *κρύπ-τω*, to hide (in a grav-e, cryp-t); L. carp-o pluck and carv-e (carp-enter or carv-er); carp-us, wrist (i. e., base of the grab-ber or hand), etc.; E. grab, grap-e, grop-e, groov-e, and creep, crip, pluck, bulk, bulg-e, block, park, grap-e, group, gulp, gulph, L. porc-us, corp-us, etc., *Γράφ-ω*, whence s-crib-o, s-crap-e (i. e., ex-grab or take out bodily), and *γλύφ-ω*, whence s-calp-o (ex-club), etc., G. ver-grab-en, hide (in grave); Ferk-el, pig, E. firk-in (comp. hogshead, Dansk oxhoofd oxhead); G. ver-berg-en, hide (as it were in a mountain); klaub-en gather or grab up; L. glob-us, glom-us. From G. klopfen we get Ital. colp-o, Fr. coup (where *l* sank to *u*); hence gallop, i. e., to club the ground with a club-foot or hoof; transposing the elements, we obtain cabal-lus, Ital. caval-lo, Fr. cheval, horse; Slav. kobil-a, mare, and kop-ito, hoof; kop-āti *κόπ-τειν*, cut, kick, knock, (though without a lingual), reminding of Virgil's

“Quadrupedante putrem sonitu quatit ungula campum.”

Horse is also called sonipes in Latin.

After, comparative degree of Anglo-Saxon *æft*, which is already a participle past of *of*, L., G. *ab*; hence meaning more of-ed, i. e., put off, which is but a swollen of; all denoting movement by the lip-sound; *ἀπὸ*. From is of the same kin, i. e., *far* (lab. and lingual. See Field) of two germs; with the ancient mark of the dative plur., as whil-om seld-om, etc. Elastic minds that have withstood the leaden weight of school-theories, may develop further analogies, find affinities, try to account for the variations of the sense we attach to words in their various forms, dialects, etc.

Son part. past of to sow, i. e., contract. *sown*, as -ton from -town; L. *sat-us*, for filius; ser-o, as if se-row, whence ser-ies. Employing the form of mathematic proportion, we may state the case thus:

son : seed : : sem-en : sat-us.

In other words: son and seed are two forms of the participle, just as semen and satus. Analogies in L. are lim-en (threshold, door-sill, swelled out into limb-us, rim) and lim-it-e from limes, border, boundary; gram-en and grass, whence grown and green (color of growings); germ-en and grad-us, etc. Compare with the preceding examples.

Sweat, L. sud-or = se or ecs + *ῥδ-ωρ* or L. ud-or. Compare wat-er, wet;

ud-us, und-a (with inserted *n*), Dansk. vand, Slav. wod-a. *Water* itself from germ *v* Gr. *βαλ-ω*, go; whence L. *va-do*, *ve-nio*; Engl. *wa-ve*, *wa-ver*, and L. *ven-tus*, wind; E. *wend*, *went*; L. *fene-st-ra*, wind-ow or op(ening); *vellus*, etc. See below.

Spin and *spend* = *ecs-pan-do*. *S* out; *pan*, o-pen, related to L. *par-eo*, a-per-io; and formative -*d*. The lip-germ *p*, *b*, *f*, *v*, *m*, in general is the token of move-ment, life; as such co-significative with the tongue-germ *l*, *r* (see Field); modified, like all other germs, by vowels it furnishes the roots *pa*, *pe*, *pi*, *po*, *pu*, and so *fa*, *fe*, etc.; expanded by the anusvâra, it gives the roots *pan*, *pen*, *pin*, etc.; allied with other germs, the roots *pel*, *per*, *pet*, *peg*, etc. Unleaded brains, undeafened ears, unstiffened mouths! please to spin out further developments: be spiders of the psychic pound given you by God, and keep it not laid up in a napkin (*St. Luke* xix. 20). *S-pi-d-er* = *ecs-pan-s-or*.

And is nothing else than L. *ad*, E. *at*, *to*; swelled by -*n* (as *had* swells into *hand*, i. e. the limb that has and had, whose name is *reach-er* in Slavic and Greek, and *griper* in other languages). L. *do*, give; Eng. *end*, *finis*, and *till*, *tail*, *τέλ-ος*; and our *thing* (see above) are but forms of one germ, L. *addo*, is an amplification of it, as it were E. *at+to*.

In short, the genuine elements (*ali-m-ents*; compare L. *al-o*, nourish, feed, and *ol-eo*, grow, le-ngthen; whence *ol-d*, and L. *al-tus*, high and deep; all that is l-iving; Magyar *él-ni*, live) of language are almost as easily discoverable, as the secret of dandy-gentlemanship might have been by the planets around George IV., if they had had as much brain as they had brass. Beau Brummel's aphorism "a little starch makes the gentleman," was not less sublime, in its line, than a similar one that might be made for the legion of common grammarians. Let us look at some other so-called words, taken at random also, from other European languages.

Dindon (French), turkey. Here are three parts as congruent as the dream of the poet in the beginning of the *Ars poetica* of Horace. *De*, preposition; *Inde*, India; and -*one* Ital. termination denoting greatness, or augmentation (f. i., *librone*, *donnone*, big book, huge woman; Engl. *sal-oon*, *bal-oon*, etc., great hall, big ball, etc). The French namely call a turkey, *coq d'Inde*, in full. Suppose we do the same in Engl., and we shall have *Findoon*, i. e., cock of *India oon*, ofindoon, ofindiabig! This poor India was applied, by sheer ignorance, to the continent and islands of America (which itself comes from Amerigo Vespucci; which again means α-μέρ-ος, in-part-, i. e., without parts or unparted, undivided, with the terminations -*ic-us*). The bird in question obtained its name from it. But such is the confusion of notions and, consequently, of names, that this same Indic (Slav. for turkey) is called calecuttischer Hahn in Germ., from Calcutta or from the East Indies! Indian corn (*zea mays*), on the contrary, is called G. türkischer Weizen, turkish

wheat. All this in consequence of that ignorance which made of the north-western portion of Asia another quarter of the world, called Europe. By the way, the name of *world* is taken for our globe, but also for the universe, in French even for a number of men (*du monde*)! This globe of ours is divided into five quarters, as a whole! by geographers. Moreover these quarters are unequal among themselves!—Beautiful systems! No mere “quid pro quo”-s, or “nubes pro Iunone,” but downright nonsense.

Fegalo, Ital.; liver, L. *hepar*, *iecur*. The word originally is = *figg-ed*, i. e., stuffed with figs. How can figs become liver? Thus: Geese were stuffed with figs, in order to be fattened, and, as obesity (of + eat-ity) is connected with the growth of the liver, as a real disease; the name of the cause of the swelling of the organ, which presides over the process of digestion, assimilation, and nutrition, has become its name! The French say *foie*, which resembles, both *foi*, fides, faith; and *fois*, vices, time (not as *tempus*, but as mark of counting).

Bayonette, from the city of Bayonne; name of a gun-spit.

Cabal = Clifford, Arlington, Buckingham, Ashley and Lauderdale (ministers of Charles II.)

Commence, Portug. *comez-ar*, from L. *cum* + *in* + *it-are* (with + *in* + *go* + L. termination).

What L., E., Fr., It., Sp., etc., call *sol-stit-ium*, solstice, i. e., sun + standing, the Germans name *Sonnen-wend-e*, i. e., sun wend-ing, or winding, turning, going; Gr. *τρο-π-ῶν* (-ἑῶν, -ῶν) *tur-n*, *tri-p*.

Vert-ere librum, trans-late a book, tra-dui-re un livre, ein buch übersetz-en; i. e., to put a book from one into another language, is expressed by: ward, bear (*fer-o*, *tul-i*, *lat-um*), tug, set (putting all those idioms into E.); viz.: “invert, transfer, traduce, overset a book.”

SANSKRIT ROOTS.

H. H. WILSON, Professor of Sansc. in the University of Oxford (who had published a dictionary in S. and Engl. from an original compilation by learned natives for the College of Fort William, at Calcutta, 2nd edit., 1832. See p. 117) speaks thus in his introd. to the Grammar of the Sansc. language, London, 1841, p. 104.

“The DHATU or ‘radical’ of the S. language, although in strictness it fulfils no specific grammatical function, and is equally the theme of a noun as of a verb, may be most conveniently considered as identical with the latter, as the crude verb; in which condition it undergoes the usual modification of conjugation, and the varieties of voice, mood, and tense. As arranged in the Dhātu-pāthas or ‘glossaries of roots,’ the root is usually interpreted by an active or abstract noun in the locative case; as *ansa-vibhāge*, ‘in’ division; *gam-gatau* ‘in’ going;

bhû-satâ-yân, 'in' being; *dzhnâ-dzhnâne*, 'in' knowledge; and the like; intimating one general and comprehensive idea to which the different modifications expressed by its derivatives may be referred."

"All the roots, with a few doubtful exceptions, as *ândol*, swinging; *avadhîr*, ascertaining; *kumâl*, playing; *gavesh*, seeking; are monosyllables: many of them are uniliteral, as *i*, going; *ri*, injuring (see p. 89 peculiar vowels): the greater number, however, terminate in consonants, as *tark*, discussion; *gadzh*, sounding; *bhâs*, shining; a. s. f. . . . The whole number is about 1900.—In the original lists the roots have attached to them certain supernumerary letters or Anubandhas, which have one of two objects; 1, some of them denote the class or conjugation in which the verb is inflected; 2, others intimate those peculiarities to which each single verb is subject in its inflections . . ."

The S. roots have been arranged with the greatest care by KASINATHA, under the title of "Root-sounds," edit. by WILKINS, Lond., 1815, with Engl. explanations; VOPADEVA, under the title of "Bodies of Elements," edit. by CAREY, as appendix of his Grammar, Serampore, 1806, and by other natives. FRED. ROSEN published his *Radices Sanscritæ*, Berol., 1827; N. L. WESTERGAARD, etc., both as a Corpus; FRANC. BOPP and others, in glossaries.

ROSEN gives 2354 roots, of which 1636 are counted once, and 718 twice or several times with different significations.*

FR. BOPP (*Grammat. linguæ Sanscr.*; edit., 2d Berol., 1832), in treating of roots and prefixes, makes the following statements, of which we here give a synopsis. The *roots* are not found in the language itself (i. e., in the words as employed in speech), but they are deduced (as he says "*eruuntur*," i. e., roo-*ted out*, by ru-*ining* or de-*composing* the words) from the derivatives, wherein they are contained as a common stem (*sti-rp-s*, *st-alk*, *st-ock*, *st-amen*, *st-aple*). Some abstract substantives are naked roots, f. i., *yudh*, fight; *kshudh*, hunger; *mud*, joy; *bhî*, fear, etc., from roots of the infinitives of verbs.

* There are in all languages such words which under one and the same form signify such things as have no connexion whatever between themselves. Thus the German *kosten*, to taste, and *kosten*, to cost. *Klopstock*, called them *wimmelnde Wörter*, i. e., full of life (see p. 152). The former *Kosten* is but a modification of Lat. *gust-are*, while the latter is compound of L. *con-st-are*.

Moreover, according to Indian grammarians, each root can be used as the latter part of compound words, as in L. *carni-fec-s*, *tubi-cen*, *præ-sid-e*, etc., f. i., Sanscrit, *dharma-vid* ; L. *ius-vid-ens*, one who knows right and duty. But few roots are used in such compounds. The grammarians could scarcely have deduced the true form and notion of roots from them. Had they done so, they would not have proposed roots ending with a short vowel ; since to the final short vowel of such compounds they always add *-t*, f. i., *dz'it*, he who conquers ; *stut*, he who praises. The Indian grammarians do not consider those as roots, but *dz'i*, *stu*, without *-t*. Hence they made an analysis, by throwing away from the stem or kernel every thing that belongs to grammatic functions, or to the shaping of words. These primitive syllables are improperly called *verbal* ; for they might be called *nominal*, with the same right. Both, verbs and nouns, are derived from such primitives or roots ; f. i., *gat*, who went (go-ed, i. e., go-ne ; see above, under *son*, p. 154) ; *gantum*, to go ; *gam*, who goes ; are not derived from *gats'ts'hâmi*, I go (=goëth-me), but all are taken from the general root *gam*. Some roots contain as much as 4 consonants, f. i., *mraks'*, to enoint ; *syand*, to drip ; *skant'*, to move. Most roots, however, can be referred to three groups, viz., 1, Such as begin with 1 or 2 consonants and end with a vowel, as : *dâ*, L. da-re ; *gâ*, to go ; *nî*, to draw, L. ne-re, to spin ; *bhû*, to be, L. fu-i ; *kri*, to make, L. cre-are, E. gro-w ; *trî*, to go over, L. tra-us-ire ; *dhê*, to drink ; *gai*, L. ca-nere, to sing ; *sô*, to destroy, L. se, de ; *sthâ*, to sta-nd ; *sru*, to flow. (There are no roots ending with short *-a* or with *-au*, though CAREY speaks of the former kind.) 2. Such as begin with a vowel, and terminate with 1 or 2 consonants, as : *ad*, to eat ; *âp*, to obtain ; *îs*, to rule ; *arts'*, to honor. 3. Such as begin and end with one consonant, as : *pat*, to fall, compare L. ped-e, and E. pit ; *bhid*, to split, L. find-ere ; *svap*, to sleep, L. sop-or, *bhaksh*, to eat.

Of the polysyllabic roots, some contain a preposition, thus, *sangrâm* to fight, has the preposition *sam* L. cum ; *avadhîr*, to scorn, has the prep. *ava*, to, of, etc. In others there is reduplication, f. i., *ts'akâs*, to shine, is nothing else than the root *kâs* of the same import (we might as well say that people is a root ; whereas it is nothing else but L. pl-us, πολ-us, full ; swelled out by the reduplication of po- into pop-ul-us, the many, the fol-ks, Germ. volk) ; *dz'âgrî* to wake, from *gri*, ε-γείρ-ω ; etc. Or there is an intensive prefix, f. i., *daridrâ*, to be

poor (where there is but repetition, as if we were to say, in Engl. dreadreary, Anglo-Saxon dreorig, G. traurig, sad, dried up); *ts'ulump*, to vanish, probably from *lup*, to be disturbed, to split: a peculiar, because dissimilar, reduplication.

It would be going too far, if we were to give more of the theory of the Indian and German grammatists. The examples drawn from the current theories of our own schoolmasters, lexicographers and other philologists, together with the few Indian roots just given, may be sufficient to convince any one who does not allow his mind to be dazzled by what is commonly called learning,—that it is not at all consonant with the signification which chemists and mathematicians attach to the word element, to rely altogether on any of those theories. Learning is often but a chaotic mass of inert matter, which overwhelms common sense, instead of being subjected to it. *Gen. i. 2*: “And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” *26*: “And God said, Let us make man in our image, after our likeness *28*: And God . . . said . . . *subdue* it (the earth)”

There is nothing accidental and arbitrary in creation, unless it be error. We have more in us, than we are taught to possess. Water has been known, since time immemorial, to be convertible into expanding vapor; all that we see has been known to be mirrored in our eye; the might and swiftness of lightning have been felt by man since he exists: yet the application of steam, of sunlight and of electricity has been made on a proper scale, as late as the present century, Why? Because men overlook that which is nearest to them, straining themselves, in a sort of sickly manner, to find knowledge and happiness far and beyond, and out of themselves. Could God be somewhere more present than everywhere else, he would be so in us. *Est Deus in nobis!* Our soul is his image, not our body. The latter is a corp-us a grab- or grip- able, lazy, leadlike matter: whereas the spirit is spread-ing, sprout-ing, go-ing, gas-like, a ghost (Germ. *geist*, self-acting), gush-ing. God's highest manifestation, as far as it can be felt by us, is in our spirit, especially in our mental faculties. But our schools build around it a whole city of what they call systems, theories, sciences, and the like, mostly in such a way that our mind becomes, as it were, encaged within them. We cannot see God's

sky. We see ugly buildings instead. By trees we are prevented from seeing the forest; as we cry into it, so it echoes.

GERMS.

COR, the hear-t, is the ker-nel, the cor-e, or the cen-tral org-an of the animal, as well as of the vegetable bodies. It is the gr-ain, cor-n, from which, as from the "punctum saliens," all organism begins. Modern scholars, instead of being satisfied with this,—certainly not accidental,—a-gree-ment of both, the ori-gin-al meaning and the identity of the guttural sound of these words, expressive of the principal and be-gin-ning phenomena of life and body;—instead of holding them alongside of such words as cre-o and cre-sco, I gr-ow; ci-eo, I cause to go or to come; ci-to, quick; gra-dior, I step forth; gra-ndis, great, etc. (see p. 153 Club),—resort to the Sanscrit root *kṛi*, ag-ere, fac-ere and other words denoting "to do and to cau-se to be done." After having found this, they flap their wings on a heap of learning and they cr-ow with great gl-ee and gl-adness the agree-able news! In their so doing, they might be likened to the "animali parlanti" of the Arabs (p. 143). Here is the "nec plus ultra," the extreme Thule of Sanscrit scholarship!

Ger-men is one of the sprouts of the connected germs *g* and *r*, the most expressive of all so-called roots; the symbol of the essential and of the phenomenal elements, i. e., of the causal and effectual-moving sounds. We find this combination in *circ-ulus*, where *c* is recurring into itself, just as the circumference of the most perfect geometric figure.

It is for this reason, and on account of many minor considerations, that, not being satisfied with Sanscrit or any other roots, we ought to base language on the theory of Germs. Roots are already either compounds or results of germs. The very word Rad-ix proves this view; it being compound of rad (identical with rad-ius, which itself again is already a participle of the *r*; a shell of the rect-us, after the *c* had been eaten out of it; see above Straight) or root and of ic-s, ig-o, ag-o. Element and Germ must coincide in meaning; for both el- and ger- are but a sort of synonyms, owing to the use that is made of them in the forests (Span. flor-esta, originally that which flowers, blooms) of constructed speech.

But why do the Sansc. roots signify what they do signify? Do

Latin, or Teutic, or Slavic, or Celtic, or Chinese, or Shemitic, or Mongolic, and other roots (provided they be properly deduced) signify less? Not at all. All true roots, if they be natural, must be identic. Mankind has essentially the same reason, and the same organs of speech and of external sense.

One man has two eyes. Two sexes produce a third being. Three is the limit of organic essence. Every thing beyond is variation, modification, diversity. Three lines constitute, by their connexion if inclined (i. e., tending in three directions), the trigon. Trigonometry is the basis of mensuration. Three colors (red, yellow, blue) are the stamina of the white or whole ray of light. The science of nature bears witness to this Triunity. Why should God have given us no more than three sluices in our organs of speech, to intercept and to modify the voice with, if they were not just sufficient? There is no appeal from an eternal law!

Let us return to the page 69 and 75. One body of letters—representing sounds!—consists of two divisions, viz., of vocals and articulated sounds. Both united produce a syllable. There are 3 principal vowels and three groups of articulations. Between both there is a sort of lake, as if the Alphabet were a galvanic battery. The horizontal relations of the elements have been shortly explained on the pages 76, 79. Further auxiliary lights may be gathered, in the succinct history of writing (from p. 79 to the end of Ch. III).

We observe three categories in our ideas and in the phenomena of nature, yet so that they are also bifid, viz.:

I. 1) CAUSE, *In*;

II. EFFECT, *out*, which is again either

2) “ moving, living, or

3) “ standing, dead, dormant.

There are three groups of sounds corresponding to these categories.

I. 1) GUTTURALS, symbols of cau-se, ge-t, gai-n, ha-ve, cor (see p. 160), etc.

II. 2) LAB-ials, symbols of move-ment, lif-e, ru-n, flo-w, etc.

3) DENT-als, symbols of death, st-and, -dor-mant, sad, etc.

Gutturality, labiality and dentality (the latter two being filtered through, as it were, by the semi-vocal liquids, and the last being alloyed, so to say, with linguality, as if to show that there is no absolute death in nature) are the three strings,—the Prime (or basso or

ground-note), the Third (or *mediante*) and the Fifth (or *dominante*),—upon which the voice performs language. The higher or lower, the harder or softer, the more or less sounding, individual articulations are only as many modifications of an essential one, just as the octaves in music, or as different keys of the same theme, or as variations of the same motive, or as the *forte* or *piano*—in music. A perfect coincidence with either the phenomena of color, or of figure, or of musical sounds, is out of the question, for the very simple reason, that while there is an essential agreement at the centre of all created things, there is more and more variety and divergence, the greater the distance, either in quantity or quality, either in space or time, etc., of one substance or of one phenomenon from the other. Were it otherwise, the universe would be but one point, in the mathematic acceptance of this word.

To do justice to the subject in speech, it would be necessary to expand it into minute particulars. But this would require, at least, twice the number of pages, to which this treatise will be extended. Alas! The liberality of our age is so illustrious, as to be quite pellucid, almost imperceptible. All chairs, pulpits, stumps are in exclusive possession of “popular” orators (both mouthers and beggars). Every thing that cannot be paraded about as edible, or comfortable, or gaudy, or funny, or otherwise attractive to the seekers of ‘nine-days’ wonders, is branded as “unpractical.” The newest-born civilized nation delights more in fulsome flattery than in stern deep truth. Its longitudinal growth, varied by occasional ephemeral eruptions, carries it along the current of time, without allowing it any for reflection on its own tendency, or for historic rumination. The country is too narrow, too poor, too busy, as to be in danger of falling in love with mere correctness of views on the very principles of its intellectual, moral and æsthetic existence. No matter, even if such views concern the very Palladium of society, education. No matter if they affect the essence of the very Anglo-Saxonism: it is enough to flaunt this about against the distant Kosak, and over the very worm that gnaws at its very core. Never mind! The banner with the inscription of “Progress,” floats on the fleets of newspapers, over an ocean of printer’s ink. Quantity not quality is the motto. Were this otherwise, a complete system of natural Germs, of Roots, stems, in short, an Encyclopædia of treatises on Language, in general, and on the most important languages in

particular, could be published. As things now stand, and before the present essay shall have performed the office of a feeler of the literary and pædagogic pulse of the public, no more ample display can be made of the fertile relations that are dormant within our poor Alphabet.

So great is the want of reflexion upon what is nearest to us, that even such writers as H. J. CHAVÉE (*Lexiologie Indo-Européenne, on essai sur la science des mots Sanskrits, Gr. Lat. Franç. Lithvan. Russ. Allem. Angl., etc.* Paris, 1849), who has toiled 12 years on his book, constantly gazing at the sublime Sanscrit, and at its Dêvanâgarî, call the Phœnico-European alphabet "le moins rational," believing to see "un désordre ordinaire dans l'alphabet Gréco-Latin, consacré par l'usage." Notwithstanding his extravagant admiration of the Indian system of writing and of roots, on the one hand, and his contempt of the treasures included in our languages and in our method of writing, on the other, CHAVÉE has done a great deal towards a just appreciation of the principles of language. Had he relied more on what is our own, his merit would be greater.

The alphabet, as arranged by the author, without the least transposition, but also without the unconscientious and Procrustes-like ill-treatment it receives at the hands of every body, is a living organic being in the most proper and most strict acceptation of these terms. It is irk-ing, w-ork-ing org-anic, by the perfect and complete connexion of all its parts among themselves, by their, and because of their, mutual influence and dependence. It is genetic, harmonic; whether we examine the relations of any and every one of its fibres to all others, or whether we regard the organs of our mouth that utter each of them, or look at the position in the series of letters, or consider the way in which their sounds affect the ear. The alphabet is not an arbitrary, dead heap of hooks, crooks and dots, thrown together at random, as the atoms of Democritus, while concurring to glomerate the world. Could it speak, it would cry out with the Scotch thistle "*Nemo me impune lacesset!*" (See pp. 13, 18, 19, 59, etc.)

Were the duties of the alphabet confined to a mere expression or imitation of sounds, instead of its being destined to portray in a complex manner the phenomena of sound, of figure, of color, of position, of quantity, and of all properties and relations of things, as they strike our mind, in a harmonious manner; we would have a right to expect that the order of its elements should coincide with the Dêvanâgarî,

that is, that they should be classified just in the order in which the voice proceeds from the throat, through the mouth, (p. 89). But we see the gutturals in the middle column, preceded by the labials and followed by the linguæ-dentals, thus preclaiming their aristocracy and satisfying all demands of reason and not of mere sound. The vital organs of living bodies also occupy the centre. Let us now proceed, as much as our narrow limits permit of it, to a succinct and symbolic exegesis of the sounds, letters, germs ; for, these elements are all these with regard to the intercompensation of their function.

Man is the top of the pyramid of all terrestrial creatures. His brain even ranges beyond the limits of our small globe. Man as the measure (mens-ura, and met-ior ; pp. 23, 151) of all things, dares even to trespass over the boundary of his powers. Man is a microcosm, whose corporeal parts and dynamic properties are in perfect keeping with the macrocosm or the great world. It has been repeatedly said that our brain (Φρήν, φρόν-έω ; compare φρέν-ες, διά-φραγμα, as it were di-frac-tion ; hence that which separates things or dis-cri-minates) is tuned on the same key with the external world, with our own self, especially with our organs of speech (p. 23).

The stalk or stem of our organs of speech is the wind-pipe (67). Its upper part is the thalamus (Θαλ-έω, θάλ-λω, vireo, pullulo, floreo ; compare sol-us, ser-o, sal-io), bed or base from which the pistil, as well as the stamina of the flower of speech issue. The Guttur (p. 68, Γαργαρ-έων, gurgul-io ; Germ. Gurgel, Fr. gosier ; L. gula, Germ. kehle ; L. collum, Germ. hals, etc.) proclaims its own name.* Its quantitative and qualitative properties agree with the words whose original and essential germ is produced by its agency. We must, therefore, apply CHILON'S precept (p. 12) by studying ourselves, and in our present position, especially endeavor to "*know our own organs of speech.*" Their knowledge will become a key to unlock the mysteries of language with ; without our becoming absent in mind, as we might while running out to bag the rays of the sun of speech, on the Nile, Jordan, Ganges, Tiber, etc. The Guttur is the first sluice (L. claus-

* Throat is but a collateral word, a contraction from thought. There are many such would-be-synonyms in all the languages, f. i., fire and ignite ; watery and aquatic ; calf and veal ; pork, pig, hog ; sign, mark, token, etc. They agree more or less in their significance, by use ; but they spring from different germs.

trum, Fr. *écluse*, Germ. *schleus-se*), through which the speechbearing voice passes. It is the hindmost, internal, hidden, vertical, most complicated, most compact (but not stony as the teeth) of the organs of speech. It communicates both with the mouth or lower passage, and with the nose or upper passage (p. 76, 119, N) of the voice; it is nearest to the heart and brain; 'most important to life, situated at the break of the current of the voice from the vertical into the horizontal direction; a. s. f. On account of all these, the sounds made in and by the throat, signify legitimately, naturally, the phenomena and the *denkbelden* or ideas that are analogous to this organ. It is impossible to display the whole of this concordance here. The reader must dare to be wise, he must spin out our hints with elastic, yet steady mind. Perpetual chewing on our part would furnish him pleasant pulpy baby-pap, without strengthening the digestive power of his brain.

Here we would remind him that the decomposition of words into their simple parts often eludes the most watchful sagacity. Yet with a proper appreciation of the writing (only spelling), and with the meaning, without a divorce between them, the task becomes much easier. It will not do to pay attention to the sound alone, as many etymologists have done and are yet wont to do. One-sidedness leads to mere punning, which is so far from wit or humor, as a circus-clown is from Jean Paul Richter. Such insipid sound-games have been collected in "*Un million de calembours, charges, lazzi, bons mots, quolibets*," etc. Paris, 1851. Here one: L. n. n. é. o. p. y; l. i. a. é. t. l. v; e. l. i. e. d. c. d. a. g. Misnaming the letters à la française, it reads: *Hélène est née au pays grec; elle y a été élevée; elle y est décédée âgée*. Some bibliomaniacs prize very highly a certain edition of a Latin lexicon, merely because the word *concurro* is interpreted by *condog*, instead of *concur*!

The reader is further requested to deal fairly in his judgment, concerning what might not seem to him to be reasonable on a superficial perusal of this book. BURKE (on the Sublime and Beautiful) says: "A theory founded on experiment and not assumed, is always good for so much as it explains. Our inability to push it indefinitely is no argument at all against it." To this the author begs leave to add SENECA'S (de Ira, l. II., c. 13) "*Sanabilibus ægrotamus malis; ipsaque nos in rectum natura genitos, si emendari velimus, iuvat.*"

Gutturality of the sounds betokens, in consequence of the symbolic analogy between the categories of the ideas and the phenomena of things, as follows: that which is first, vertical, connected, internal, secret, compact, causative, essential, central, creative, selfacting, cutting, interrogative, careful, guarded, closed, hollow, hard, angular, circular, collective, piercing, etc., in short, guttur-like. How is this possible? Simply because the essential, central, original meaning of the words, or rather of their germs, or, if you please of their roots,—is linked by a common red thread which runs through all of them. Just so all characteristics of the throat are similarly co-ordinated and correlated among themselves.

To render this apocalyptic phraseology less perplexing to those minds which look more at the centrifugal than at the centripetal tendencies of things, we invite the reader to examine all bearings of an *angle*: although it be but a geometric being, and, therefore, far from a logic, anatomic and physiologic coincidence with the guttur. An angle is produced by the concurrence of two lines; as such it is a symbol of connexion, of inclination, of enclosure, hence of hiding. If the lines be produced beyond the point of their contact, they cut each other: this is a symbol of cutting, killing (i. e., stopping each other at that point, or determining a position). Consider the outside (if we may say so) of an angle, that is, where the lines do not incline to each other, and you have a-cuteness, sharpness, etc. As long as two lines are parallel, they never meet, hence they never can even approach the formation of a figure (fix): hence the first step to a formation is just the angle. Thus it becomes a symbol, a germ, of what we call organic. A third line meeting or cutting the sides of an angle, begets a triangle, which is the simplest figure. Sapiienti pausa!

Let us now give a few of the host of words, wherein the theory is exemplified; καὶ, ξὺν, ἐγγ-ὺς, γόν-υ, γόγγ-ος (Reader, please to cut away all secondary parts of the words), γογγύλος, γόμφος, γινώσκω, γλωχίν, γνάπτω, γιγγλυμός, γλάφω, γλίφω, γλουτός, γλίσχρος, γίνομαι, ἀγκύλη, ἀγκὼν, ἄγκυρα, ἀγκλός, ἀκόνη, κάμπτω, καλύπτω, κάκτος, καΐδας, καίνω, καινός, καρκίνος, κάπτω, κηδεύω, κεύθω, κέαρ, κára, κεφαλή, κεντέω, κενόω, κράτος, κυβερνάω, ἄγω, ἄγχω, κέρας, κέραμος, κύστις, κύτος, κύρω, κύπτω, καλιὰ, καλέω, etc.; Lat.: cum, -que, ac, cico, cedo, augeo, iugo, iuxta, angulus, uncus, ungula, angustus, anxius, acer, acutus, cædo, cudo, celer, celo, gelo, culter, cuneus, conus, genu, gig-no, g-nas-

cor, g-nomen, g-numerus, civis, cubo, clavus, claudio, clam, glacies, cos, cuspis, carcer, circulus, capio, gena, curvus, vacuus, cavus, curo, cerebrum, caput, crinis, cubus, credo, cubitus, gallus, calor, cerno, censeo, cornu, cutis, centrum, quæro, carus, quis, causa, classis, etc.; Engl.: ankle, knee, chin, gnaw, knife, high, neck, corner, know, kick, clock, call, gale, cry, kind, s-queueze, horn, give, keep, hide, key, grow, group (see Club, p. 153), cut, keel, coil, keen, have, hollow, hall, cabinet, cove, cab, to-ge-ther, ga-ther, etc. Germ. particle ge-, employed to form collective words, f. i., gebirge, chain of mountains; ge-wässer, waters, etc., and the preterit tense, and participle past, thus: ge-sehen, seen; ge-dacht, thought, etc., consolidating or fixing, as it were, the running verb (see p. 152, Straight), etc.

We must again interrupt the tenor of our disquisition, whose subject is so dovetailed. Please to keep in mind the first 4 lines of p. 22. It is easy to totter about on a broad road, without falling; it is easy for a common cart to run hither and thither: but neither is allowed to a wagon or car on a rail-road. Novices are apt to become giddy on so narrow a line, as that which is here offered to their mind. Others may think that a cumulation of examples, taken from other languages, would strengthen the truth of our propositions, just as an induction is strengthened in the direct ratio of the sum of its single members. Some, and probably the greatest number of the readers, are in both predicaments at once. The former must be cheered on, by being directed to look at the aim, without looking down into the abyss of languages below their mind's eye, lest they fall: the latter may rely on the assertion, that the examples taken from other languages do not directly swell the material of an inductive argument! Why not? Because most words of the different languages—rather, dialects, are but variations: so that, unless they be such as are not used in other idioms, they are of no great service in the present stage of our inquiry.

One more remark is yet needed. As the signification of the organic germ is plainly perceptible only in simple roots, f. i., in *kal*, -*que*, *ac*, and as it is modified by the presence of other germs, f. i., in *creo*, *clamo*, *catena*, in E. *together*, etc., which are more or less complex, even compound (as *catena* = con + ten-eo, from which we have the word *chain*, and as *to-ge-ther*),—the student ought to be cautious in coming to a conclusion, before having inured himself to the analytic

process. The hands of a chemist or of an artist must acquire both, dexterity and spots or callosities, before he can glibly perform his task.

The LIPS (p. 68. L. lab-ia, lab-ra; Fr. lèvres; Germ. lippen) name themselves. All that has been said on the power and function of symbolism, when speaking of the throat, is to be understood of the lips and of all the other several organs of speech. The lips are the last sluice that intercepts the voice. They are in front of the face, external, visible, horizontal, two, not complicated as much as the throat, soft, pulpy, palpitating. They close the lower passage of the voice, especially and mostly when sounding M. In uttering this sound the voice is pressed back through the nose; hence its affinity with N (p. 119). We may lose the lips without being killed; in other words, they might fall off as leaves do from the trees; they might leave us. Hence labiality is, if we are permitted to continue our botanic allegory (p. 164)—analogous to the involucre or the calyx, and to the corolla of flowers.

They betoken the following phenomena and things: the secondary or tertiary, the level or horizontal, the broad, wide, parallel, moving, visible, effected, mealy, superficial, palpable, meeting, mounting, both multum and minus, measure, middle, falling, flowing, fluttering, flattening, flame, blood, etc., in short, things that are liplike. Please to study all physic and logic bearings of parallel lines, but not with the simple view of their never meeting. Consider, rather, that, in order to measure, we must apply paralelly a known unit of measure to the thing to be measured. If so, both things meet, as the lips do. These are in the middle of our face; in pouting (or *putting them out*) we show a mound with our mouth. But a mound is magnitude whose essence it is to be also, in its opposite or polar direction,—so to say,—minitude. When the mouth is closed with the lips, a mysterious kind of mugitus (internal bellowing) is heard, the significance of which is synsymbolic with guttural secrecy on the one hand, and with nasality, on the other. Hence a co-ordination of meaning; hence the root *meg* or *mag*- whence *magnus*, *might*, a. s. f.

Now some samples of words, wherein the theory is verified: βαβάξ, βάγμα, βάδος, βάζω, βαίνω, βάλλω, βαμβαίνω, βάπτω, βάρβαρος, βάρος, βδάλλω, βίος, βλαισός, βοάω, βουνός, βυκάνη, βύω, etc. μαῖα, μάξα, μαδός, μάμμα, μαζάομαι, μάσθλη, μάστιξ, μέλι, μέλεος, μέλδω, μένω, μετὰ, μέσος, μετρέω, etc., παίω, παλάμη, παλεύω, πάλληξ,

πάλλω, παρὰ, πᾶσχω, πατέω, πείθω, περὶ, πίπτω, πίνω, πλάσσω, πλατὺς, etc., φαίνω φέρω, etc. Lat. venio, vado, bibo, fluo, pluo, plus (see above Field), vivo, moveo, fallo, peto, meo, fleo, liber, aperio, pateo, pareo, fero, volo, volvo, mollis, E. flock, fleet, bolt, be, fall, fail, liver, flirt, etc. Modified by the guttural in flog, flail, flake, flag, etc., further in fool, foul, filth, film, for, fare, Germ. particle *be-* denoting application of one thing to another, as in Engl., f. i., besprinkle, besmear, etc., with this difference, that it is of much more frequent use than in English.

The labials, as symbols of motion, very frequently associate with the linguals, which are also moving sounds. Both together indicate surface, thus: flat, planus; broad, board; and what is not sharp, as: blunt, blind, blond, bland, Fr. blase; Slavic blazen, Germ. blöde, imbecile; so blur, blot.

Some words containing a labial and lingual, in either direction, are not to be derived from roots, namely from closely adhering germs: seeing that they are rather compounds. Such a one is the last-mentioned *blot*, which is more exactly analyzed into the particle *be* and *lot* (from *lot-us*, *laut-us* or *lavat-us*, whence *litera*: see p. 60).

LINGUALS (p. 21, *Cerebrals*, p. 89) are twin-brothers to DENTALS, as far as their production is concerned: whereas they are most opposed to each other by their vitality (p. 68). Extremes meet not only here, but also when gutturals dwindle into I, j, y and U, v w (Fr. poitrine from L. pectore; Germ. deuten, L. in-dicat-um; Portug. doutor, L. doctor; E. well, *we*, *went*, *war*, *ward*, and *yard* with good, *e-go*, *gon-ed*, *guerre*, *gard-en*, etc., p. 75).

Lingua Gr. Zunge (kindred with λέγω, loquor, λήγω, allay, with L. lec-tus, locus, lig-num, E. log. λίγγω, strideo; with lingo, λείχω, lambo; Engl. link, and lick, L. lig-o; with longus, linea, latus; and with liquo, lacus, lac, laqueus; see p. 152, *Reach*) *louds* forth, if we speak with Germans (p. 66), or *lauds*, in a Latin garb, its own being and doings, so as the other organs also do for themselves. And, indeed, how could it be better otherwise? How would it be, if, when we wish to indicate by gestures the notion of flowing, we were to point at stones? See p. 132, what Socrates is made to say by Plato. The intelligence of animals may be tested on this principle. If you point at something distant, dogs look at it more often than cats do, which commonly stare at your finger. To excite in other men the notion of

something to be guarded and cherished like our heart, we gutturize; to indicate wind, wool, wood, water, or any other moving object, we lap with our lips; to denote fleeting, feelike, free, lively butter (flutter) -flies on a level prairie, we combine labials with linguals; when speaking about steady, staring, stiff, dead, still, stony, stereotypes, or about dim, dull, dreary, dark, dense, starving, indurated, enduring objects, we make a din at our teeth.

We are strange beings. We, in whom harmony is not a mere fact, but a faculty also of perceiving harmony out of us; we wonder that there is order in creation! Is this not in contradiction with our being? Whence does it arise? Is it not inculcated by false teaching, or rather by a complete lack of genuine godlike teaching in the thousands of schools, and in the millions of nurseries? The blasphemous admiration of God, as showing some order in the world, is stereotyped into worship. It would be awful, if there were no order in all things not yet perverted by man. We award diplomas of cleverness to the Supreme Cause, for having succeeded in satisfying our critical acumen, our taste, our moral conception! Yet we are shocked at being told that there is harmony in our speech, we who have spoiled the inheritance handed down to us since thousands of years by generations whom we pity as having been benighted. We confound hearing with sight, vowels with diphthongs, the simple with the compound—what is worst—in that very tool, by which we pretend and expect to enlighten our minds, to purify our morals, to chasten our taste. O! for an Oedipus to unravel the riddle of this sphinx of our education! It would seem almost, as if our throat had been changed into teeth (p. 41, bottom of 122).

DENTES, teeth, G. zähne (p. 68, ὀδόντες) are thirty-two separated, set, stony, standing steles, hedging in the most lively organ from which speech takes its name in all languages, the tongue, which is rooted at *g* and edged all around its limb by *t*. All that is sterile, stale, tight, severed, stable, tedious, devoid of motion or life, is symbolized by dental sounds. They also demonstrate (see p. 151, Thing, That, 152 Straight) things to be seen; hence the names of day, sun, and the so-called pronouns and numerals of the second and third persons, some adverbs, as: σὺ, tu, thou, du; δύο, duo, two, zwey; ἴσ, iste, this, there; τρία, tria, three, drey, etc. The horizontal dimension perpendicular to that of the lips, is represented by the tongue (see above

Club), when less pressed to the teeth: although extension be typified by the very fertile root *duc-o*, spoken of above.

By this time the reader, if his attention has not yet become denified by our jargon, may begin to feel the drift of this dissertation, and he may, therefore, be left to himself to find examples and vouchers for what is advanced.

Enough has been said of *NAs-ality* (rhinismus, pp. 76, 77, and 119, 120) as phonetic, so that it need to be noticed here but in its symbolic or lexigenetic (wordkindling) capacity. The nose, in comparison with the other organs of speech, is of much less importance; hence the sound issuing through it is the germ of *no* or *ne* (f. i., *niger*, *nox*, *neg-o*, etc., words denying what is concerned), a so-called adverb. In exility of meaning it is somewhat analogous to the dentality, which is another kind of negation, but by se-vering, dis-joining what is link-ed or com-plex or meet-ing. Both germs unite into the name of *nas-us*, *nos-e*, and by inversion into the words: *sn-out* *sn-eeze*, *snore*, *snort*, *sneer*, *snicker*, *snot*, *snivel*, to *snite*, *snaff*, *sniff*, *snuffle* (flare), *snaffle*, *snarl*, *snug*, *snudge*, *snap*, *snib*, *snuff*, *snook*, etc., denoting either things concerning the nose, or withdrawn from openness (evading observation), as *sneak*, *snail*, *snare*, *snake*, *snuggle*; or imitating sneezing, as *snap*, etc. As things are connected in nature, so are also words in language. *R* often alternates with *s*, *n* with *m*, the aspirated consonants *s*, *h*, *f*, *v* among themselves: hence we have *ρῖν*, nose; *L. som-nus*, sleep; *Hebr. ânaf*, breathe through the nostrils (nose + thyr1 or drill). See *WALLIS* (p. 17).

Essence (or what is nec-ess-ary to any thing, "*sine quo res necesse potest*") and Accidence (or what falls to, "*id quod rei ad-cad-it*" = *at-get-s*), as well as Substance (or on which a thing stands, "*id quod rei sub-stat*") and Modality (or the meas-ure or mould, mode) must be distinguished in all things. Words and language cannot be excepted. When we speak of germs, we mean the essential, substantial simple elements, whether of the roots or of the words. These elements, though imbued with absolute, organic significance, have been differently used or abused by wordwrights (p. 136; usage p. 137; manner of conceiving, p. 138). Now-a-days they are almost completely macerated, emaciated, mactated, mashed and smashed into a mush, alias chaos, by the professional promoters of progress (pp. 13, 33, 34, 119 and elsewhere). With their leave, we beg the student

to distinguish the following four predicaments of the sounds and letters, they meet with in words :

1. The *logic*, or in other words, essential, substantial, natural, root-forming germs, taken in their primitive simple physic or organic sense;

2. The *grammatic*, or, rather wordirking germs which, though not distinct as to their genetic meaning from the preceding, have been employed to indicate the relations and to frame the shapes of the grammatic accidents (cases, numbers, persons, moods, degrees of comparison, augmentatives, diminutives), as well as of the so-called derivative and composite words;

3. The *euphonic* (although in many cases cacophonic) trappings of words;

7. The *erroneous* parts whose existence is owing either to pure, modest ignorance, or to scholastic presumption (2d paragraph of p. 117);

5. The *superfluous*, or parasitic appendages; the periwigs and cues of words.

For the sake of brevity, the above ciphers mark the respective parts in the following words given in illustration of what has just been said.

In²-cul¹-c²-ate⁵. Cul, Engl. *hul* (root cl); *c* intensive, or, rather, augmentative to cul in the word calx, heel, similarly to E. hulk. It forms the compound in-heel, stamp in with the heels. So far all is right and just. But the English wordwrights have been far from right in their fashion (or rite) of adorning in their writing (vulgo spelling) that very significant word with the cue -ate. The English language is extolled as consisting of short words, when compared with Lat. Can this boast stand an appeal before the tribunal of glossology? Not at all. The simple words of all languages are equally short: there is no difference between the germs and roots of languages. When we say that this or that word is Sanscrit, or Arabic, or Slavic or English, etc., we are right only as far as the word is taken without a genuine analysis: all words of the different languages differing only in accidental modifications or forms. Many of these forms are absurd, when held alongside of corresponding ones, either in the same or, more frequently, in some other language. In the present case,—if the English were more independent in using what is both right and what would be intelligible almost at first sight or hearing,—the word “*heel in*” might be very properly and elegantly employed instead of inculcate. Do the Ital., French, etc., use inculcat-are, inculquet-er, or do they use inculc-are, inculqu-er? The latter. Pray, why could the English not do the same? If they can say,

without any danger of confusion: "I examine, we have examined:" could they not also say: "I inculk; we have inculked?" We hear millions of (morally and intellectually) timid voices,—for their owners may be animally very bold,—exclaim: "Horror! Barbarism!—" Pray, not so fast!—Why horror? Is the sound horrible? Why do you not "skulk" away from the sound of "skulk-ing?"—Why was the sound not horrible to the finer-eared Romans? Why is it not so to the Italians? You say sulky, bulky, etc.

The English ear has not very much right to be squeamish, while it feels no cacophony in "*thathelth*" (for rather), as courtier-dandies affect to utter words containing *r*;—while it feels no shock at the squashing, crashing, degenerated sounds of the modern book-language.* Byron errs, however, in characterizing the English language as "guttural," seeing that many of its words written legitimately with gutturals have become carious (p. 41, 122 bottom). His complaint, therefore, would be even greater, had he noticed this disease of the language, which I. PITMAN strives to render permanent (not content to preserve monstres à la Geoffroy St. Hilaire, as pathologic specimens), by making it one of his rules!

If the nations that speak English, have truly a feeling for the conciseness of their language, and if, at the same time, they are disposed to be just, they ought not uselessly lengthen words taken from other languages, against the very genius of their own, and then, reproach those languages with sins they are not guilty of! As the modern English is constituted, we are not quite correct to indulge in great praises of its brevity. If the assertion of M. HARRISON (the rise, etc., Engl. language, Oxford—Philadelphia, 1850) and of many others on this topic, were subjected to an impartial examination, the 146 Latin syllables, f. i., found in single words expressed by 63 English monosyllables, would melt to quite a different ratio. Many of these so-called monosyllables are so only in consequence of the common hallucination, which confounds ear with eye, simple with compound, etc.: they are in reality monosyllables in pronunciation, and not in writing. VOLTAIRE's silly remark that "the English gain two hours a day by clipping words" is just so much worth as that mentioned on p. 132, or as his vain-glory, that his own cleverly distorted historic essays read better than those of conscientious and critic writers. Did the English use their language as they ought, all those praises would be just. But no European nation hangs so many useless rags on Latin words, diphthongizes so many

* BYRON, so Anglo-Saxon in his style, says:

"I love the language that soft bastard Latin,
Which melts like kisses in a female mouth,
And sounds as if it should be writ on satin,
With syllables that breathe of the sweet south,
And gentle liquids gliding all so pat in,
That not a single accent seems uncouth,
Like our harsh, whistling, grunting guttural,
Which we're obliged to hiss, and spit and sputter all."

vowels and perverts so many gutturals and dentals into as many ear-wigs, as the English. There is, moreover, a legion of inconsistencies in the words belonging to the class we are just speaking of. We have *examine*, *provoke*, *concede*, *judge* (a graphic monster ? or, perhaps a syncope of *judicare* ?), *pervert*, *confer*, etc., but, on the other hand, we use *contamina-te*, *propaga-te*, *celebra-te*, *transla-te*, *concoc-t*, *predic-t*, etc., and, as far as writing is concerned, we have : *recede* alongside of *proceed*, etc. In the former discrepancy, the verbs ending in *-te* or *t* are already participles. They ought to have been appropriated to the English idiom under their genuine Latin form, which agrees in essentials with the Anglo-Saxon. It would certainly sound and look better and be more reasonable to say : you have contaminated, propagated, celebrated, concoked, prediked, in place of the present concocted, propagated. Do we not say : linked, cooked, conferred, etc. ? Would it be right to write thus : they had thoughted, conversated, examined, spokened, judgeated, jumpedened, etc. ? In employing the lengthened unwieldy forms, without being aware of the significance of the participial germs *t*, *d*, *n* (p. 152, Straight), we act just as a man would do, who, when walking out into the street, should put his night-cap or a hat on the hat which already covers his head.

*Poet*¹-*ic*²-*al*⁵, *philosoph-ic-al*, and all so-called adjectives ending similarly, are another badge of periwigged hats, symptoms of callous speech-sense. *Ic*, of the same germ with Gr., Lat., etc., ag-o, E. g-et ; used in Gr. and L. adjectives, witness : ποιητ-ικ-ός, am-ic-us, etc. ; G. macht-ig, freundl-ich and degenerated into -isch, as in kind-isch ; E. -ish, -ch and degenerated -y, as : English, French, mighty, instead of Englic, Francic, mightig (p. 73), etc. It signifies " acting, behaving as, looking like," a poet, friend, might, Engl., Frank. Is this not enough to make an adjective from a substantive ? Our practice says No, and makes the words adjectiver with a vengeance. *Al*, is only another formative, used in Latin, not in Greek ! It comes from the germ *l* and belongs to l-like, and to al-ius, sim-il-is. Verily this sort of words are signs of our appreciation of Anglo-Saxon genius, of common sense, of learning, of good taste, of sound logic ! HORACE would say, "Ægri somnia," and "Spectatum admissi, risum teneatis amici" (de arte poet).

The *Al*⁵-*coran*, the *al*⁵-*cove* ; *Monte-Gibello*⁶, Ital. (Ætna) amount to "The The-coran, the the-cove, mount-mountain ; Arab. book ; cave ; gable, Germ. hübel, hill.

Chamber, *humble*, *dissemble*, μεσημβρία (μεσ + ἡμέρα, mid + day), L. *emptum*, bought ; *sumptum*, taken ; and *cinder*, *tender* ; ἀνδρεία, manhood, vigor ; and many other words in most languages, furnish us with examples of euphonic letters (3). The simple forms of them are : camera, humilis, dissimulo, mesê hêmëra, emtus, sumtus, ciner-e, tener, aneria from anër. Throwing out the vowels from between the liquids, we obtain the forms : cam'ra, hum'lis, dissim'lo, hêm'ra, cin'r-e, ten'r, an'ria ; and dropping the *p* from the L. words, we get the originals emtum, sumtum. In the former case there arises a what the grammarians call *hiatus* or gap, in the pronunciation : since two consecutive liquids cannot be elegantly and

easily pronounced ; although the hiatus be less disagreeable than where such vowels concur as do not coal-see into a diphthong. To render, therefore, the utterance both agreeable and easy in these sort of words, as well as in the case of *emtum*, where the Romans felt the transition from the sonant *m* to the surd *t* to be uneasy, the *b* was inserted in the first set of words by the Greeks and French, the *p* by the Latins in the second set, and the *d* by the Gr. and Fr. in the last. But although the English correctly write *humble*, *dissemble*, *mesembrianthema* (a family of the succulent plants, called also *ficoideæ*), *exemption*, *assumption* and *Andrew*, in keeping with their prototypes ; they bungle in *chamber*, *cinder*, *tender*. This inconsistency is found in all words of similar structure. The French are in keeping with the euphonic law in question in their *chambre*, *cendres*, *tendre*, and in all similar cases, f. i., in *je viendrai*, *tiendrai*, etc., from L. *venire*, *tenere* : whereas the English keep the respective letters even after they had transposed the termination *-re* into *er*, that is, after the cause of the intercalation of *b*, *d* had ceased to exist. In this they resemble the patients who feel pain in the limbs which they had lost by amputation, or the Chinese who imitate even the faults of the objects they counterfeit. Thus instead of euphony we have simply something funny, and which belongs under the numbers 4 and 5. After *m* the euphonic sound is *b* or *p*, the latter before the *tenués* (*c*, *t*) ; but after *n* it is *d* : owing to the affinity of their nature (p. 75). In general, the most frequent euphonic expedient is the *n* (*anusvāra*, *nunnation*, *rhinismus*) which causes words and even roots to swell, f. i., *frang-o*, *fregi*, *frac-tum* ; *branch*, *break* ; *wring*, *wrench*, *wrangle* and *wreck*, *wriggle* ; *spring*, *sprig* ; *tango*, *tetigi*, *tactum*, *touch*, etc.

As, however, the conception of what is beautiful is very relative among men, some nations prefer certain sounds to others, which to some other nations appear far from graceful. The Germans, f. i., put *f* after *p*, saying *Pfeffer*, *Pferd*, *Pfingsten*, *Pfarre*, *Pflicht*, etc., where others have *p*, *b* : *piper*, *pepper* ; Holl. *pard*, horse (fared) ; *pente-cost* ; *parochus* or *parson*, *o-blivat-io*, blowing not unlike angry cats.

A critic analysis of words brings out all their hygienic (healthy, normal) phenomena and their anomalous (unsound, abnormal) symptoms. Thus *Pflicht* consists of 5 parts, viz. : of *p*, a hardened relic of the preposition *ob* ; *f*, a germanifying sound ; *lic*, the hardened root *lig-o*, bind, join ; *h* another germanificator ; and the supinifying (p. 152). *Obligatio* lost its latinifying vocals : *o*, *a*, *io*. In Engl. we have *plight*, but also *pledged* a sick subject with a smashed guttural which is bandaged by a *d*, to show that we ought to pronounce *dz'* (as in *jar*). The beauty, however, is yet greater by the modesty of the healthy *g* in *plight*, which dares not utter itself, although it have a stay and a prompter in *h* which itself is also mute, whereas it performs its duty by starching the flabby *g* in *gherkin*, to its native stiffness (p. 122). In a genetic direction the *b* or *p* adds to *lig* its corporifying germ

(see *Club* p. 158). The same group is also generated by *L. plic-o*, *ply*, wherein *pl*, answering to *plus*, full and *fol-d*, is increased by *ag-o*; to which *plect-o*, also belongs. Again, if we conceive an *l* to be inserted into *pact-um*, *E. peg*, we also obtain *plaga*, a variety of *flag-ello*, *flog*, *flail*. In short, nearness of phenomenal categories corresponds with nearness of ideas and of sounds.

The French use *t* with the 3d pers. sing. of verbs, very reasonably, seeing that it commonly forms the termination of that person, in order to avoid the concurring of vowels, thus: *A-t-il dit?* Between *que*, *si* and *on*, they insert *l*, thus: *si l' on y pense*. Before feminine nouns commencing with vowels or so-called *h muet* (p. 122) they use the possessive so-called pronouns *ma*, *ta*, *sa* in a *Bloomer-dress*, *f. i.*, *mon école*. In other cases they employ the more ancient, less curtailed forms to avoid the hiatus, *f. i.*, *cet*, *nouvel*, *bel*, *vieil*, etc., instead of the more ill-treated *ce*, *nouveau*, *beau*, *vieux*. As for the Italians, their language is the most capricious of all others in this particular, so that it is not much to say that it has lost all consciousness of its majestic kindred, and that it scarcely befits the æsthetic and literary wants of so illustrious a nation. In saying this, the author is certain of encountering the contradiction of almost all admirers of the language of all Muses of modern times and of all sons of the ill-fated country "*che l'Appennin parte e'l mare circonda e le Alpi*." But "*amicus Plato, magis amica veritas*." The Italian language has but 5 words ending with consonants, viz.: *il*, *in*, *con*, *non*, and *per*. But final, *o*, *e* and sometimes *a*, are often cast away before words beginning with consonants, but only after the liquids, which themselves can be lost, and then the *o*, *e* again, *f. i.*, *parlarono*, *parlaron*, *parlaro*, and *parlar*, all meaning the *Fr. parlèrent*. Before vowels only the same vowels must, while the others may, be thrown away, and then the sign of apostrophe is used. A sickly liking of double consonants prevails through the language, which betrays complete disregard for the organism of the original sounds, so that a consonant may run through the whole phonetic triad (p. 75), without shocking the glos-sic feeling of Italian scholars or the ear of the songful people. No wonder! Is the Atlas of falsehood not seated on a Roman curule, but Mahomedanized chair, as steward = (*constant + ward*) of the Omnipotent; in the splendor of ancient Rome, amalgamated with the mellow, mellifluous, but mildewed mildness of the faith of love? If the cuckoo thus could lay his eggs into the eagle's nest, why could

the sternest and truest of languages not degenerate in the same ratio? From L. *debeo* we have *deggio* and *debbo*, but we pronounce the former *dedz'yo*; thus running through *b*, *g*, *d*; ruthlessly confounding sounds, letters, simple, compound. L. *omnis* becomes *ogni*, and this makes a summerset by sounding *onyi*.

To the euphonic sounds and letters may be added those which serve the purpose of mere phonetic expedients (p. 122).

The *grammatic functions* are performed by those sounds which are of the lowest value in their logic or lexipoetic (wordmaking) capacity (pp. 148, 149, both towards the end), namely the vowels (p. 71), the liquids (p. 76) and the dentals. Sounds of this cast are called *servile* by Shemitic grammarians. It would be more proper to call these sounds *typic* or *schematic*, for they coin, as it were, from the original and common material of all languages, certain forms which constitute the several languages, words and parts of speech, as the case may be. Let us recur to what has been said of the Etyma on p. 57. Although Etymology has been and is yet often taken for the act of tracing words to their germs and roots, whence it was translated "*originatio*," and by SCALIGER (Poet. III.), *vocis ratio*, vis quâ vox a voce generatur;" yet its real nature is expressed by its own origination, it being derived from *τύπτω*, to strike, tap (inverted put, pat), through the participle past *τετ-τυμμένος*, struck, coined. Now, the coin is imparted just by the servile sounds which are 12 in number, i. e., 9 in common to the Shemitic and to our tongues: a, e, i, u (and v), m, n, s, t, and 3 Shemitic ones: b, c, l, while ours are also 3: d, o, r. The agreement becomes yet greater by considering that l and r are homogeneous, that our d is but a softer t, and that we also have a sort of servile b (in Latin indicat. preterit imperf.; future of the 1st and 2d conjug.; and the datives sing. *tibi*, *sihi*, plural of the 1st declens. of femin. which have corresponding masculines, as *animabus*, and of the 3d, 4th and 5th declensions) and g (in English and Old German participle present, f. i., being, king, G. *Be-sprechung*, speaking, discourse).

But c, g and b are probably only servile by a mistake of grammarians, as they are too significant to be menials. They are, indeed, as all the other serviles, nothing but independent germs. They function also as roots, with this distinction, that while the real serviles are

demonstrative (see above dentals and liquids), they denote more deeply the qualities of objects, c, g being guttural and b labial. The c, g are radicals of L. ago, actum; compare G. könig, king, Anglo-Saxon cyning, as if it were "he who can or cen ac-t." In the vulgar dialect we meet with hearin, speakin, instead of hearing, speaking.

"Literae suos honos esto; litera animi nuntia."

CHAPTER V.

WORDS AND IDIOMS.

"In consuetudine communi quot modis literarum commutatio sit facta qui animadverterit, facilius scrutari origines patietur verborum."—VARRO.

"The perfections of language not properly understood have been one of the chief causes of the imperfections of our philosophy. And, indeed, from numberless passages throughout his Essay, Mr. LOCKE seems to me to have suspected something of this sort; and especially from what he hints in his last chapter, where, speaking of the doctrine of signs, he says, 'The consideration, then, of *ideas* and *words*, as the great instrument of knowledge, makes no despicable part of their contemplation who would take a view of human knowledge in the whole extent of it. And, perhaps, if they were distinctly weighed and duly considered, they would afford us another sort of *logick* and *critick* than we have hitherto been acquainted with.'"—HORNE TOOKE, edit. 1840.

WoR-D, L. VeR-B-UM, affords itself an illustration of the process of the formation of words. In Chinese both what we name root and word are but one, as the language has no grammar in our acceptance (p. 148), but forms sentences and speech merely by what we call syntax. The latter we wrongly consider as a part of grammar,* as without it no language would be conceivable. As good, God, are gut, Gott in German, so is word, wort, a participle past, from the root ver or vir, or wor, or for (compound of the germs f, r), from which we have the following words: L. ver, spring; vir-eo, I green, whence virid-is, green; ver-us, true; vir, man; vir-tus; for-tis, strong, etc., E.

* There is, indeed, so much hallucination, tergiversation and,—permit the expression—Kilkenny-cattling, in the very elementary methods and systems of instruction, that it is to be wondered at how common sense can escape being totally drowned in the confusion. Thank God! Our health outlives all allo-, homœo-, hydro-, botano-, pyro-, etc. pathies; our moral constitution braves all codes, pandects, Cujacius', Blackstones, etc.; so also do we escape all grammatic and other schoolings; but, alas, with impaired health, morals, taste and ideas.

wor-th, G. wer-th; etc., all signifying movement and vigor or liveliness. The Germans took thence their so-called verb *werd-en*, to be (as auxiliary of the passive voice) and to become; *ge-word-en*, what has become. The French have *verve* meaning liveliness and wit, to which the L. *verbum* is next in form and very near in meaning. What is called verb in grammars is just the most important sort of words: seeing they obtain this value from their function in the sentence. The Chinese call this logic, lexic and phrasic (allow this word to pass) word the living words!

A word is a connexion of sounds which has become a token of thought. We have seen how roots are confounded with words; that naked roots may be employed as words; that in Chinese both coincide; that simple and compound words are so-called without discrimination; that their essential or logic parts are confounded with those which are euphonic, grammatic and even with their superfluous or erroneous ones, that ancient grammatic formations are again subjected to new grammatic fashionings, a. s. f.

Unless there were a natural law underlying language; unless man, without being aware of it, had in compliance with it, yet in conformity with the various circumstances in which he was placed, framed the various languages and dialects we know: we should be lost in the confusion of all the combinations, without the hope of being able to master their prodigious mass. LEIBNITZ calculated the 24 sounds of languages known to him, and obtained over half a quadrillion of combinations. TACQUET (*arithm. theor.* Antwerp, 1663) brought out 620,448,401,733,239,439,360,000 combinations, and says that "If a thousand million writers wrote during thousand millions of years, they could not write all the permutations of the 24 letters of the alphabet; though each wrote every day 40 pages, each of which would contain the various orders of the 24 letters." CLAVIUS, a Jesuit, however, brought out only 5,852,617,738,497,664,000. Others were more or less merciful.

FULDA made out from 300 to 400 roots in German; COURT DE GEBELIN less than 400 in French; FOURMONT 300 in Greek; the same and BAYER from 330 to 350 in *Chinese*. Compare what has been said on p. 146 on roots, and on p. 156 foll. on Sanscrit roots.

IAKEL derived the Latin from German and from its sister dialects, the Swedish, Danish, Icel., Holland., etc. KLOPSTOCK prided him-

self in affirming that the German was altogether standing by itself independently. Some supposed the Sanscrit to have been made up from Greek by Brahmins, after the invasion of India by Alexander the Great; as if,—says SCHLEGEL, the pyramids of Egypt were said to be natural crystals!

MURRAY (hist. Europ. langu., Edinburgh, 1823) attempted to reduce all simple words to 9 *words* as the foundations of language, and all denoting movement, pressure and striking, with more or less celerity and force, i. e.: 1. ag, wag, kwag; 2. bag, bwag and fag, pag; 3, dwag, thwag, twag; 4, gwag, cwag; 5, lag, hlag; 6, mag; 7, nag, hnag; 8, rag, hrag; 9, swag.

CHAVÉE (p. 163) derives all verbs (*mots par excellence*), from the perception of an effort or noise, which is expressed by an imitative syllable with all the visible movements connected therewith. He divides all words into two provinces, to wit: I. *Imitations of efforts*, productive of motion, as perceived by the touch. If the forces *converge*, we feel pressure, twisting, etc.: if they *diverge*, we feel tension, expansion, relaxation, etc. All these are accompanied with fit gestures of our body. Hence two classes: 1) to *Press*, whose subdivisions are to: *Put, Bear, Hold, Squeeze, Bend*, or 5 orders, which contain families and tribes. 2) To *extend* with 5 orders and their branches. II. *Imitations of noises* effected by motion. To this he attributes the origin of one third of the Indo-European verbs, as made by what is vaguely named *Ονοματοποιία* (wordmaking, but exclusively applied to words imitative of sounds). Three classes: 1) to *Cry*, where the scale of vowels plays an important part,* especially in modern languages. 2) To *Blow*. 3) To *Destroy*, subdivided into 3 sorts: *Beat, Split, Tear*.

The views just cited, together with what has been either expressly said or alluded to in various portions of our diatribe, are sufficient to convince the reader of two things. The first is that all such sys-

* *Albi Ovidii Iuventini Philomela*, of 70 verses, contains the following:

“Cucurrirre solet gallus, gallina gracillat,
Pupillat pavo, trissat hirundo vaga;
Dum clangunt aquilæ, vultur pulpares probatur,
Et crocitat corvus, graculus at frigulat,
Gloctorat immenso de turre ciconia rostro.
Pessimus at passer tristitia flendo pipit”

tems or theories as go far out and away from our own mental and sensitive capacities, and from our own languages, do not arrive at more clearness in the understanding of these, than one which pursues a different way—the way, namely, recommended by the author. We see, in the second place, that a great mass of learning, accompanied with a pertinacious attachment to the views and practices inculcated by the schools since the revival of learning, or since the age in which people hoped to acquire knowledge by magic tricks or by incantation, or by dressing in ugly garments,—that a dead heap of scholarship is more in the way of our improvement than a real promoter of it (pp. 53, 118, 119).

An attempt to count all individual leaves of plants, or of even all forms of crystals, could but lead to distraction without arriving to any definite stop. The above calculations are more calculated to bewilder than to enlighten or to satisfy.

The rooting in French or Italian soil infallibly ends in uprooting the language itself; as its origins are Celtic, Latin, Teutic, etc., which again converge to one common source. English, Spanish, and other pretended roots are in the same predicament.

The Teutic,—to give a striking example of what has just been said and of what has been so often repeated under various forms of expression in this treatise,—is in its essence, originality, organic genesis, quite identic with Latin, when taken in this sense. There is no word in the former, whose roots may not be found in the latter. It is idle to call either of these languages either old or new, ancient or modern. The literature only of the Latin is older than that of the German. To say that one is the daughter of the other is equally incorrect, for both spring from the same universal source which bubbles up from the harmonic organizations of man, and of the world (p. 20), as germs of language. If the Germans had borrowed their language from the Romans, we would be in this dilemma: the Germans either had no language at all before they came into contact with the latter, or they would have forgotten their own old language and this so completely, as not to have even preserved any fragments or any remembrance of their real mother-tongue. Both horns of the dilemma gore (cor-e, corn, horn) common sense to death. A close look at one of them causes both to melt into naught. Were it true, the Germans must have lived without speech for thousands of years; they

would have had no name for their own kopf L. cap-ut; hir-n, cerebrum; haar, cri-nes; nase, nasus; zunge, ding-ua (p. 21); zähn-e, dialectic zent, dent-es; gurg-el, guttur; kehle, collum; haut, cut-is; kinn, gen-a; ohr-en, aur-es; aug-en, oc-uli; füs-se, ped-es, etc.; they would have been bor-n (par-ti) without vater, pater; without mutter, mater; they would have had no brothers, fratres, no schwester-n, soror-es, etc.; they could not have named the nächt-e, noct-es; nor ta-ge, dies; son-ne, sol; ster-ne, stel-las, and a-strä, etc.; in short they would have been either obliged to be mute as fishes, pisces, or to h-eul-en, ul-ul-are with the hun-de, can-es, etc. Absurd!

CHAVÉE's onomatopoeitic superabundant source is a mere glosso-logic fata-morgana, a flying Frenchman, a mirage produced by refracted rays of truth on a Sahara of scholarship. Man's avenues for the perception of the qualities of objects are not the ears alone! Nor is CHAVÉE's classification more worth. He borrowed, without crediting it, from Sanscrit grammarians. He attempts to deduce all words of our languages from 283 roots, whose germs, i. e., first consonants, denote all the several distinct words without any organic discrimination! His "ultima ratio" of derivation is simply a concordance with Sanscrit! Compare p. 181.

We now leave altogether the consideration of the germs and roots, as such, and proceed to that of the modes by which words or so-called words (p. 151) are framed by grouping the germs, and by altering them.

Quantity and quality are the categories of said formation and alteration. As in the realm of bodily organisms there is a gradual rise from the simplest cells, as it were the first breath of life, through ever higher forms, to the body of man: so there is an analogous ascent from the simple germs of thought- and feeling- fraught (Chap. I.) articulate sounds, through the ephemeral compositions of poëta-sters, to the sublime works of David, Homer, Plato, Shakspeare and other heroes of the word (p. 25). *Composition* of elements, whether it be called conjugation, or agglutination, or accretion, or by any other name, and *Alteration*, otherwise called declension, variation, change, or something else, are the two momenta answering to the above categories.

Here the reader is warned again against taking the words conjugation and declension in the scholastic sense, the former as a variation

of verbs through persons, a. s. f., and the latter as a variation of nouns through cases, etc. Con-iugo, to-ge-ther *yoke*, proclaims its own meaning; de-cline (of the same root with an-*gle*), bend of or away, does the same. The former consists in the so-called verbs (p. 149) in a connexion of the verb itself with an affixed ancient personal pronoun: whereas the latter is wrongly applied to the variation of so-called nouns, which itself is also but a conjugation or connexion of the noun with an affixed ancient demonstrative pronoun. In both there is, so far, conjugation. But there is declension also in both; since this consists in a decline or change of the vowel within the verb or noun itself, without any thing being affixed to it at the end as termination. In other words, the verbs as well as the nouns can be or are both conjugated and declined. Examples will show this conclusively. The affixes or suffixes or terminations of both kinds of words are composed of servile sounds (p. 177). We give only the different forms, without repeating them for every case, number, person, etc.

GREEK Article: ὁ, ἡ, τό; τοῦ, τῆς; τῷ, τῇ; τόν, την. τῶ, τᾷ; τοῖν, ταῖν. οἱ, αἱ, τᾶ; τῶν; τοῖς, ταῖς; τοῖς, τὰς.

Declens. 1: α, η; ας, ης; ας, ης, ου; α, η; αν, ην. α, αιν. αι, ων, αἰς, ᾱς. 2: ος, ον; ον; φ; ον. ω, οιν. οι, ων, οἰς, οὐς. 3: α, ι, υ, ω, ν, ξ (κς), ρ, σ, ψ (πς); ος; ι; α, ν. ε; οιν. ες; ων; σι, εσι; ᾱς.

Comparis. -τερ-ος, -τατ-ος and -ιστ-ος.

Conjug., without strict regard to the distinction into principal and into historic tenses: -ς, -ε, εἰ; τον, την; μεν, τε, σι and ν. Passiv.: μαι and μην,σαι and σο, ται and το; μεδον, σδον, σδην; μεδα, σδε, νται and ντο. Verbs in μι, σ, σι. Tense-endings: ω; ον, όμην; σω; α; μαι; ον; άμην; ειν; ην; μην; δην.

Adverb-endings: ως, δην, νδα; ηδόν; εἰ, ἴ, τί; στί; ω; δι; σι; οὐ, η, οἶ,σε; δεν; οὐ, οἶ, ῆ, τε.

LATIN, also without entering into specialities, merely showing the variety of sounds. Declens. 1) a; as and ai, ae; am; arum; is; as. 2) us, er, ir, ur, um; i; o. orum, os. 3) a, e, i, o, n, r, s, t, x (cs) in the nominative; since the so-called terminations c, d, l, as in *lac, id, fel* are not terminations but parts of the root itself, i. e., constituent germs;*—is; i; em or im; e or i. es, a; um; ibus. 4) u, us; ui. us; uum; ubus. 5) es; ei; em. erum; ebus.†

* In taking the living parts of words for their accessories we resemble the cats who hook our fingers when we reach them a piece of flesh.

† The division of so-called declensions into 5 is another of the many sins against common-sense. To what declension do the pronouns and the

Comparis. *ior* and *ius*; *issimus* or *simus* (*mac-simus*) or *imus*.

Conjug. *o*, *s*, *t*; *mus*, *tis*, *nt*. *am*, *s*, *t*, etc. *i*, *isti*, *it*. *abo*, *abis*, etc. *ero*, *eris*, etc. *eram*, *s*, *t*, etc. *issem*, *s*, etc. Passive: *or*, *ris* or *re*, *tur*; *mur*, *minor* (*mini*), *ntur*. Infin. *re*; *ri*, *isse*. Particip. *ns*, *tus*, *urus*, *ndus*; Gerund. *di*, *do*, *dum*.

GERMAN Article with all the terminations of the adjectives and of most pronouns: *der*, *die*, *das*; *des*, *der*; *dem*; *den*, *die*; *der*; *den*.^{*} Declens. *s*, *n*; *er*, *en*. Comparis. *er*, *st*. Conjug. *e*, *st*, *t*; *en*. *te*, *test*; *ten*; Infin. *en*. Partic. *end*, *t* or *en*.

SPAN. and PORTUG. No declens., only plural mark *s*. Comparis. only one form *r*. Conjug. vowel, *s*; *mos*, *is*, *n* (*P. m* or *o*). *ba*, *bas*, (*P. va*, etc.) vowel, *ste*; *stes*, *on* (*P. am* or *aô*). *re*, *ras*, *ra* (*P. rei*, *ras*, *ra*); *pl. ran* (*P. r aô*); *se*, *ses*; *sen* (*P. sse*, *sses*; *ssem*). Another form of the 2d pers. *pl. des*. Infin. *r*. Partic. (*pres. rare nte*) *past do*.

ITALIAN: all forms end with vowels (p. 176) unless they be dropped after liquids. The letters before these final vowels correspond with the Latin, or with the French ones. The Italian is overloaded with final *i*'s (plural masc. and 2d pers. sing.)

FRENCH NO declension, only plural *s* which is mis-written after *au*, *ou*, *x*. *f. i.*, animal was once in the plural, like the English, *animals*, but as the French current hand-writing leans rather leftwards and is of square shape, the final *s* looks like an *x*, being really but an *s* with a flourish crossing it; printers mistook *s* for an *x*, and "*la grande nation*" which speaks "*du nez*" (through the nose; p. 120), boasts an *i grec* without having it (any more than it has a "*republique*" or "*la liberté*" either, p. 73), has sublimated a mistake into a law of language ("*Tout comme chez nous*;" p. 43, top). Hence we have *animaux*. The sinking of *l* down to *u*, together with this crossing of the *s* after it, takes place through the whole language and not merely (as the grammarians hallucinate) in the formation of the plural; thus in *faux* from *fals-us*; *vieux* from *vetul-us*; etc.—No comparison at all.—Conjug. stem alone or the terminations: *e*, *s*; *ons*, *ez*, *ent*. *ais*, *ait*. *t*; *mes*, *tes*, *rent*. *rai*, *ras*, *ra*; *rons*, *rez*, *ront*. *rais*, *t*; *rions*, *riez*, *raient*. *sse*, *sses*, *t*; *ssions*, *ssiez*, *ssent*. Inf. *r*, *re*. Partic. *nt*; *é*, *s*, *t*.

The transformation from the Latin terminations took place thus: *mus*

adjectives *unus*, *solus*, *ullus*, *uter*, etc., belong? There ought to be either 6 declensions, or, which would be better, the whole machinery ought to be cast away.

* The G. article is not a simple root! but a compound of the demonstrative dental (Thing, p. 151) germ with the marks of the genders and of the cases, affixed to it, which themselves are but a sprout of this very same germ stabled by the grammarians into the stall of their pronouns (p. 149). This gouty gentry are the offspring of those valiant sires who captured the winged words, when yet frisking in the poetic mouths of unpoluted humanity (BURNS' callans, p. 124) into their grammatic lassos. They now use them as hobbies or dray-horses, to obtain their living by, but only by dint of killing the sprightliness of the rising generations.

plural become ons (or transposed nos); *ez* is but a shrivelled *etis*, i. e., the *i* being lost, the *t* coalesces with *s* into the letter *z* which in German, as well as in Provençal (dialect of the Troubadours, or Romanese) represents a compound *ts*, similarly to the Greek ζ = *dz* or *sd* (p. 96). In general, all the internal organism of words coined into French currency, pervades all so-called parts of speech, and is not confined,—as the gentlemen schoolmasters presume to teach—to certain of those parts. Thus they call the verbs *venir*, *mourir*, *mouvoir*, *falloir*, and others of this kind, irregular, forgetting that, unless what they stigmatize as such existed, their very language would not exist. For, all languages owe their being to a deviation from the one universal language that underlies the particular ones. ‘*Je viens, viendrai* ;’ ‘*je meurs, nous mourons* ;’ ‘*que je meuve* ;’ ‘*il faut, il faudra*,’ etc., are not more or less irrég. than ‘*bien*’ from *L. bene* ; than ‘*tendre*’ (p. 174 *Chambre*) ; than ‘*mou*’ from *mol-lis* ; ‘*poudre*’ from *pulvis* ; than ‘*chaud*’ from *calidus*. Gentlemen ! such phenomena are as little irregular as any other ones dependent on organization. Plato would call you giddy (p. 131). This applies, more or less, to all other languages which in every particular tell tales upon themselves, as well as upon others ; provided they be examined in the way taught by BACON of Verulam, for natural sciences.

ENGLISH : of Declension we have now but the *s* of the genit. sing., the *s* and *en* of the plur. number. Comparis. *er*, *st*. Conjug. *st*, *s* (th of old), *ed*, *edst*, and *t*, *test*. Participles *ing* (p. 177), *ed*, *t*, *en* (p. 151 *Thing*, *That*, *Rain* ; 152, *Straight*, and further on *Light*, *Shield*, *Field*, *Plain*, *Son*). Indeed, the so-called English words, having been wrought (p. 151) before the salaried, steady, scholastic, stiff, dry as dust grammaticists had taken hold of language, exhibit much more of what is now yeleft grammatic formation, and many other instructive things besides. These neglected eye-signs ;—for they are not voices, thanks to the *Ai-bee-sea-men* ;—were they properly studied in our own vernacular, without the truth-dispelling spelling, in the mere light of common-sense and without the fear of the yawning pit which an otherwise worthy man threatens to dig for them (p. 52, 60, 118) ;—would aid us more and quicker in acquiring a sound Logic (see Locke’s opinion at the head of this chapter) and a solid knowledge of other languages, than all elucubrations of societies strutting into notoriety by highly soaring soap-bubbles of rainbowy names (p. 13 bottom 125 and *Cratylus* p. 126–140).

So much on servile or grammatic and euphonic sounds.

Now for declension. This pervades the whole mass of languages even the Chinese, the intonations of whose words are but what the Germans name *Umlaut* (metaphonesis). Thus *man*, *men*, *L. ho-min-e min-d*, *men-s*, *hu-man-us*, to mean, mean-t, *G. mein-en*, *L. mon-eo*, etc. *Sed-eo*, *sit*, *sat*, *seat*, *sod*, *sit-e*. *Tell*, *tol-d*, *tal-e*, *toll*, *G. zahl*, *zählen*, *zoll*. *Think*, *though-t*, *G. denk-en*, *ge-dach-t*. *Sing*, *sang*,

song, G. sing-en, sang, säng-e, ge-sung-en. Tang-o, te-tig-i; touch, Fr. tic, etc. Sequ-or, soc-ius, as-sec-la, *E.* seek, sough-t, G. such-en,—Sache, E. sak-e.

Let us enlarge our prospect, by rising higher, in order that our range of observation may increase. Few patterns may suffice to illustrate the modes of composition and declension, taken in the above wide sense. Let the specimens be:

Car-e, L. cur-a (guttural + lingual=symbol of internal most inherent + symbol of external most movable) give car-ed, cur-at-um; hence guar-d, Fr. gar-d-er; hence again gar-d-en, jar-d-in (double participles or supines; p. 152 *Straigh-t-en*), and yar-d, Fr. cour, L. cur-ia, E. cour-t; and war-d be-ware, Fr. gar-e. The sense is partly that of keeping united with that of liveliness. The latter prevailing in car, L. cur-rus; whence car-t. We guard with the greatest liveliness or attention that which is most dear, most important; see on pp. 146, 169 the explanation of the germs. From this result the following forms, scattered over all languages: cher-ish, char-ity, cheer; year-n; war-e, war-n; Fr. chér-ir, etc., G. ger-n; by transposition; L. gra-t-us, Fr. a-gré-able; further gar-rison; L. car-cer (reduplicated). Adding the application, made by the ideas of concretion, we have: ker-nel, cor-n, hor-n, chur-n, cur-dle, L. cer-a, wax the har-d part of the produce of bees (the soft or flowing, mellow being mel, just as cor-n or grai-n, the produce of Cer-es, gives meal: L. mol-le, soft. Remember gri-nd which is but grai-ned in the mill, L. mola, i. e., the mollifying machine); a-cor-n the fruit of L. quer-cus, as it were, arbor quer-na or corn-tree, whose bark, L. cor-tex, is cor-k. Additions of other elements modify the previous meanings. Metaphoric or transferred applications to objects more or less similar among themselves in nature and, at the same time, in our conception, beget further metamorphoses, metaphonisms (G. umlaute, alterations of sounds). Use, at last, and frequently mis-use, induce still other combinations, variations, a. s. f. Grammatical functions are confounded with the lexic ones, or encroach upon them. The original germs and roots become thus so disguised, as to evade recognition. The *central* signification becomes blurred, as it were, by the *peripheric*, centrifugal, diversified ones (p. 20, c, d, f).

Put, L. pet-o (labial + dental=symbol of external moving + symbol of external standing)=move to or to-wards. The universal

movement perceptible by us is towards the centre of our globe, i. e., centripet-al, i. e., fall-ing (p, f are modes of the same germ: t, l are homogeneous); hence G. ap-fel E. ap-ple, i. e., of-fal, so named from being a fruit whose falling is most frequently noticed (remember Newton's apple and law of gravitation; Galileo's swinging herrings). Pes ped-is, moves to, both down and forwards; E. foot, feet, and L. vad-o, vad-um; wad-e, etc.; L. pas-sus, compare Engl. path (L. sem-ita, half-gone or trod); further, things directed downwards, as L. put-eus, pit; bot-tom, bed, boot; Fr. bas, stocking; base, both L. basis, and E. bad or low; fath-om, seek for bot-tom; G. fad-en, thread, with which we fathom. Swelled by n: L. fund-us, without it fod-io, dig; and fund-o, to pour (variety of pu-t) down; hence foss-a. Further putting n into pet, we get pend-eo hang (which itself is named from hook or hack, on which it hangs, exhibiting the same swelling by n; compare hing-e, haunch, and ham Fr. jam-bon, jambe; It. gamba, leg) and pend-o, appendo, perpendo, etc., and pond-o, pound G. pfund. Add pono posit-um; whence post-is and our post or mail; pons, bridge, a thing *put* over a gap to *bring* us over. What has been said under Care about the variations, holds, of course, good here also.

Tear, L. ter-o, tri-vi, tri-t-um (dental + lingual = symbol of external standing + symbol of external most movable). The substance of our earth is, on the whole, apparently and comparatively death, stiff, tooth-like, ston-y. We cannot tear water which goes, moves, wades, waves, leaks, i. e., is liqu-id: we can and do tear what is dr-y Anglo-Sax. dri-g, G. tro-ck-en. Now L. ter-ra is dry = earth, G. erd-e, L. arid-a. Erd-e is but another form of arid, dr-y, a mere metathesis (transposition as board of broad, spell of split, μορφ-ῆ of form, L. dorm-io of dream, πολὺ of plu-s, etc.) Compare G. erz, ore. The *r* denotes here the facility and the noise of the tri-turation, as in rub, where it is aided by a labial, as in L. rap-id-us, akin to rep-o, e-reep; whence our rob, which is done both quickly and stealthily, i. e., stil-thily.

After so many examples of different changes in quantity, as well as in quality; of physiologic and of pathologic phenomena; we must now, for the sake of variety,—lest the reader become tired with our prosy ramblings,—mount the Pegasus of system and soar into the regions of scholarship. A steeple-chase will bring us, at last, to a break-neck conclusion. The writer does not expect a less sad termination of his attempt to teach the idea to shoot straight.

SKINNER says: "No year passes without some change being made in every language. Nor can we expect all things to be succinct, accurate, methodic and made by square and compasses, in Etymology: for languages were not carved out by a senate of grammarians, but by the untutored, unsound and rule-defying vulgar mob. This is that awful tyrant, more cruel than Busiris and Nero, who has mutilated, butchered, crucified, racked and wrenched, by all sorts of tortures, in a hundred ways, the innocent language. Notwithstanding this it is not given to the learned to rebel against: for to the former alone nature has granted a full power over language." Yes, indeed! Yet academies, councils of doctors, etc., have sinned more than the clowns (clowns) in their braid lallans (p. 124).

The machinery on which languages are racked is thus shown by a scholar of the middle ages:

"*Prothesis*¹ apponit capiti, quod *Aphaeresis*² aufert;
*Syncope*³ de medio tollit, quod *Epenthesis*⁴ indit.
 Consona quod gemina in medio est, dat *Diplasiasmus*⁵.
 Aufert *Apocope*⁶ finem, sed dat *Paragoge*⁷.
 Dicitur e binis conflare *Synaeresis*⁸ unam,
 Dicitur in binas diffilare *Diaeresis*⁹ unam.
 Litera si legitur transposita *Metathesis*¹⁰ extat.
 Compositae vocis dissectio *Tmesis*¹¹ habetur."

Examples to each, as marked by numbers and with Latin names:

1. *Præpositio*, λευκ-ός, G. b-leich, E. b-leach, b lanch, i. e., b-lighted, white. E. cut, L. a-cut, a-cus, needle. L. laet-us, g-lad, etc.

2. *Ablatio*, is but the former inverted: L. s-tan-num, tin. Δ-ρός-os, L. ros. E. k-now, L. nosc-o. L. n-atr-ix, swimming snake, E. adder. Μ-μῆλ-ός, L. æmul-us; etc.

3. *Exceptio*: sub-specio, su-spicio, look under. Anglo-Saxon skeal-an, shall, G. sol-len. G. wald, wild, E. wood, weed, woad. Anglo-Saxon scald-re, should-er, from hold-er; etc.

4. *Intropositio*, in opposition to the preceding: Πίω, bi-bo; Σπέος L. spec-us. Vers-are, G.forsch-en, disguised by turning about. Κρατ-ός, G. kraft, Holl. kracht; etc.

5. *Duplicatio*: abounding in Italian: Legge, L. leg-e; Ubbidire, obedire; Notte, fatto, atto, L. noct-e, fact-o, act-u and apt-o; etc. Also frequent in other languages.

6. *Desectio*: L. mel, μέλ-ι. G. bieder, honest, from ancient bid-erb-er which is compound of the prefix be, bi and derb, solid, useful.

G. tan-ne, instead of tannen-baum, fir-tree, Celt. tan, fire (compare Anglo-Saxon tyn-an, kindle, E. tin-d-er, G. zün-d-en). To this lopping off our modern languages owe chiefly their form. Grammatic and other formative elements being thus thrown away, their function must be performed, in a Chinese manner, by an agglomeration of auxiliary articles, pronouns, prepositions, verbs, adverbs, and by other contrivances. E.: six o'clock, altho', etc.

7. *Extensio*, by suffixes, opposed to the preceding. L. decem, δέκα (whence by No. 3, and n for m, the E. ten, G. zehn, wherein the h is but a sign of length of the e). L. can-is, Welsh cwn, dog; L. gru-s, Welsh gar-an, crane; etc.

8. *Contractio* makes from Cæsar, G. Kaiser the mis-pronounced E. Seesar, French Sésar, from κοῖλ-ον, L. cœl-um, E. coil, applied to the sky or heaven (the former for s-k = ex-c-av; the latter from heave, i. e. lofty, which again, as luft, means air in G.), we make seal-um-, from κοιν-ός, L. comm-un-is, E. coin, in L. applied to what we call supper, i. e., coen-a, meal taken in common,* but in E. applied to the common currency of money and to the type or stamp on it;—from this we make, by pronouncing wrongly, seen-a, which coincides with the pronunciation of scena, σκην-ή, corresponding with our shan-ty, shop, Anglo-Saxon sceop-a from ex-cap-io, scoop; etc.

9. *Disiunctio* opposed to the preceding. Not to be confounded with the graphic diaeresis, f. i., poët, coöperate, etc., when they are not to be pronounced as if they were pô't, cûperêt (see Chapt. on Sounds and Letters).

10. *Transpositio*: Anglo-Saxon brid, E. bird; bred, E. board from broad; burn and bran-d; Anglo-Saxon craet, E. cart; L. gran-um, E. corn also grain; Πρό, for; G. furcht, E. fright; Κάρκ-iv-os, L. canc-er, E. crab; Κρέας and Σάρξ, L. car-o, flesh (whence sarcophag-os, flesh-eater, coffin from confin or cap-io). The liquids are most liable to be transposed.

* Coena, our supper and tea. The former from sip, sap, whence L. sap-or, correlate to suc-cus from sug-o suck, and L. sap-o, soap; hence French soupe (compare sor-b-eo, sherb-et. s + p, or c, or r denoting the drawing in through the teeth). Since tea became a common evening meal, the meal itself has been called tea, from Chin. tshi. Germans call the same meal abend-brod, evening-bread. In Italian the breakfast is called colazione, collation, which corresponds with the meaning of coena. The Esquimaux pray for fish-oil, the Africans for dates, instead of bread, in the Lord's Prayer.

11. *Dissectio* : E. an ag, L. un-us equ-us, by cutting n from an and joining it (No. 1) to the next=nag. This is just the opposite to the adder, G. natter-schlange, also corrupted into otter (No. 2). The tmesis is commonly employed to denote not a mere cutting of words in twain, but this together with an insertion of another word or of more words, f. i., “Deficiente *pecu* deficit omne *nia* ;” E. which thing soever, to them wards.

In French the negation is conducted on this principle ; thus : “ *Il ne m’en a pas parlé.*” Although ne—pas be distinct words, yet in the idea they are but one, i. e., the ne being the real and only negative, while pas, point, personne, rien (L. rem, accusat. thing), aucun (L. aliquis unus) complete the negation, signifying : not, not at all, nobody, nothing, none. These words themselves are compound of no + aught (or odd dwindled down to ’t in no-t) G. n-icht.* Frenchmen, whose language skips through the nose ; whose legs dance on ropes, planks ; whose politic institutions are a whirligig ; who bear themselves about (se portent) instead of doing things steadily, and who even come from having died themselves (“ *il vient de se mourir*”) ; value, of course a step least of anything : hence they say : “ *Elle ne se porte pas très-bien aujourd’hui, puisqu’ elle n’a pas reçu ses quatre-vingt-dix-sept francs, etc.*” She no herself bears step trans-well on the day of to-day, after-that she no has step received her four-twenty-ten-seven frees”=She does not do very well to-day, since she has not received her 97 francs. The E. but, in the sense of only, is expressed in the same way in French : “ *il n’a que 3 sous*=he has but 3 sous.

Languages differ not by roots, but by their fashioning and still more by the employment of both, the roots and the words. Thus L. il-le, of the same germ with lo ! look (p. 153 Light) is split into the Ital. article il and lo, pronoun egli (miswritten by inserting *g* for the sake of sound ; p. 103) ; French article le, pronoun il, fem. elle. The French très from L. trans, beyond, too, very, Puis, L. post, after, Ital. poi, Span. pues. The tropes or turns called Metaphora, transfer ; Allegoria, alteration of alligated or linked things (but a lengthened

* Nox, νύξ. G. nach-t, nigh-t, Ital. not-te, Span. noch-e, French nuit, Dan. nat, Swed. natt, Slav. noc,—when compared with the designation of nothing, show themselves to be really the same words, thus L. non, compare E. none, G. nein ; G. nich-t, not, naught, L. nih-il, etc.

metaphora); Synecdoche, cum + ex-dic-atio, as if coindication (the whole for a part, or this for that, genus for species or conversely), and others, are not merely grammatic or rhetoric. They play through the whole range of language, from the application or appropriation of sounds, and roots, through words, to the very phrases. Please to compare the Ægyptian writing p. 82, with the Chinese p. 85; the Hebrew, Greek, p. 94, etc., with all that has been said on the Germs, p. 160, and following, on the formation of words, pp. 151, 156, and elsewhere.

It would be superfluous to dwell at length on the common modes of derivation, composition; as their theories can be found in all books treating on languages. In Sanserit compound words are of four classes. 1. Substantive nouns aggregated under one head, which, if not compounded, are held together by a copulative; as Râma and Lakshmâna = Râmalaksh-manau. This is termed *Dvandvâ*, 'doubling.' 2. Nominal and verbal derivatives combined in different relations, such as Krishnâsraya, dependence upon Krishnâ. This is named *Tatpurusha*, — 'the man of him.' 3. Association of any given number of terms, simple or compound, to form an epithet; thus the very name of this class *Bahuvrîhi*, 'that which has much rice,' a field. 4. Indeclinable or adverbial compounds, termed *Avyayî-bhâva*, 'imperishableness,' f. i., Upakrishnamardz'una, Ardz'una is near to Krishna. E. the examples to the above are: footman, constitutionality, omnipresence, almighty, intercolumniation, impenetrability and innumerable others.

Although the Magyar (p. 103) belongs to another group of languages some examples of its internal economy, in this respect, may not prove unacceptable.

"Rendithetlen állhatatosság, nagy merészség, elszántság s éles elme bélégez, majd általában, az Amerikait." Unshakable perseverance, great courage, determination and penetrating mind characterize, almost throughout, the American.

Analysis. *Rend*, order, row; with *-it*, shake, to rend; *het*, can (*hat* in words with the heavy vowels, a, o, u), analogous with get, L. qu-it, in nequit; *len* less = rend + can + not. *A'l*, stand analogous metaphorically to L. al-tus; *hat* (as above), *al* causative and supinifying (p. 152); *os* formative of adjectives (demonstrative); *ság*, formative of substantives (L. ag-o, f-ac-io). *Nagy*, L. mag-nus (n and m interchange: Nicolaus, Magyar Miklós, Pol. Mikolaj; by the by, Germ. Klaus, by aphaeresis). The name of

MAGYAR itself is a compound: of *mag*, seed, that which can sprout, mak-e, be-get, akin in signification to *μέγ-as*,—and of *gyar* or *jár*, to get and go, produce, make; compare germ, p. 160, and Iceland. *gér*, ferment, work, irk; Swed. *göra*, make, do: so that Magyar means great agriculturist. *Mer-ni*, to dare; m + r, as if *move-rash*; *ész* format. adject.; *ség* (see above *ság*, the *ség* in words with light vowels e, i, ö, ü). *El* preposition, of, move; *szant* (pronounce *sánt*, for the Magyar s sounds like E. sh) akin to L. *se-co*, to plough or cut; hence *de-cid-e*; *se-co* being compound of *se* asunder and of *c* cut. S, in full *ész*, L. *et*. *El'* live and go through, as water leaks, hence sharp; *es* formative. *El-me*, see on p. 155 Element. *El*, *él*, *elme*, *elö*, *első*, signify: of, life, chief element or faculty of man, be-fore, first: all being strung on the idea of liquid mobility and penetration; the *-me* formative of substant. nouns as in L. *gra-men*, *sta-men*, *li-men*, *fora-men*, etc. *Bé* in, be; *lyeg*, not found in words, is a by-form of *lyuk* hole, akin to the E. leak in the sense of penetrating liqu-id; *eg* Lat. *ag-o*; *zik* L. *tang-o*, *te-tig-i*, touch, and 'tag, mark: the whole word, as it were=in + leak + ac-tig. *Maj-d* by-form of *mag-nus*, analogous to E. *al-most*, which *most* itself is but a shrivelled *magis-t*; compare L. *maj-us*, *mai-estas*, French *mais* from *magis*; whence Sp. *mas*, more; but Ital. *ma*, but;—*d* formative. *Al-t-al*, the *ál*, akin to *el*, reduplicated, but separated by the formative *-t-*; *á* mark of possessive; *ban* the above be, accommodated to the vowels, and swelled by n.

As nations coin various currencies from the same gold, silver, copper, etc., by imprinting or typifying, tap-ing their coats of arms or other devices: just so did and do they frame their tongue, dialect, gibberish, out of one common material. Leibnitz and others might have saved themselves the trouble of attempting to make a new, and as they believed, a philosophical or universal language. MONBODDO'S (p. 143) nation of philosophers would be one of utopists or nowheres, both in the field of ideas and of tongues. The best and universal language is the essential, uncorrupted basis of all human tongues. Were we to lose speech to-day, without losing our other sensual and mental faculties, we would again contrive the same essential phonetic groups to replace it, which we now possess. Languages are the result and mirror and vehicle of all the wisdom and ignorance; of the liberty as well as the slavery of mankind; of all its geographic, historic, social, politic, scholastic, etc., relations, strivings, actions, and successes; in short, they are a picture exhibiting the lights and shades, the glory and shame of each tribe, people, and nation. If we would define the intellectual, moral and æsthetic position of a nation, we must ask it, with the old sage: *Loquere, ut te noscam*, "Speak out, that I may

know thee" = tongue out thy log-os ! E-loqu-ence is not what we now vulgarly call so ; it is not a mere . . . rhea through the mouth, of ear-tickling words, but a turning out of reason, that it may be heard.

In combination and in inflection the vowels are subject to two changes, or rather substitutions, in which other vowel-forms take their places, f. i., written, writing ; break, brittle ; shelt-er, shield, etc. They are called, in Sanscrit, *Guna*, 'conversion' and *Vriddhi*, 'augmentation.' The former substitutes are a, ê, ô, ar, al. The latter â, ai, au, âr, âl. Thus *bhu*, be, becomes *bho*, in consequence of the concurrence of a with u ; its derivative *bhûta*, 'being, element,' gives the adjective *bhautika*, 'elementary.' It not being our province here to enter into particulars, we will only invite the notice of readers to the circumstance, that in Gothic, French, etc., also the *au* becomes *o* in sound, and the *ai* turns into *ê*. The latter we find also in Engl. L. aur-um, Fr. or, gold whence orange, pomum aurantium.* L. aur-is, G. ohr, ear, οὖς, ὠτός ; and aud-ire, Fr. ou-ir, Sp. oir. This very ear might be easily confounded with ear-ly, aur-is with aur-um. How do they differ ? The former is curtailed by aphaeresis, while the latter is intact in the root. Cockneys say that their "*air* his blown ha-bout by ha draft of *hair*," and although they err in this as in most cases, having no in-her-ent knowledge of their language, they are correct in calling a horse "*orse*," it being akin to G. ross, L. orsum, E. rose, rode, rise, ride. But, let us return to our subject. When we *hear*, we do so by the tremulous air being collected into the shell (concha) of our acoustic organ. Now, L. *haur-io* perf. *haus-i*, is nothing else than the E. hous-e, G. haus, and hos-e, applied to pantaloons by Germans. *Hær-co*, *hæs-i* and her-es or hær-es, *heir* are the same

* Or-ior, rise ; E. ear-ly, L. aur-or-a, morning dawn = rise + rise. Aurora with rosy fingers. Hence ru-ber, red, *ερυθρός*, and *ρόδιον*, ros-a ; et L. ros, roris, dew, in which the Aurora twinkles with rainbow-colors. Also idea of quick motion : L. rutil-us, and E. rush ; rash, run rap-id. Hence the name of gold, which itself is akin to yell-ow, yol-k ; the g interchanging with y ; akin also to G. gel-ten to be of value, worth ; hence guil-ty, i. e. worth of praise or blame. As we have given to words of innocent meaning the opposite import, we have deteriorated their morality. No language sins so much in this tendency as the English. "*Castis omnia casta.*" Unchaste minds pervert allusions and sense. In a man, horse, pig, the same nutriment becomes man's, horse's, pig's blood and flesh. Such degraded words are : clown, churl, villain, quean, leg, wight, fellow and great many others.

root, i. e., the complex of the germ h, c, the symbol of cavity and of r. A cockney "ears with is hears," just as we eye (see) with our eyes." In short, the L. aur-is means haur-is or haus-tor, i. e., taker, sucker, hose of sounds; and the verb aud-io is but a corrupted aur-io (as meri-dies is, conversely, corrupted from medi-dies, mi-di, midday and south (see *rhatheth*, p. 173).

The most abundant source (from L. sur-g-o = *super* + *ago*; surge*) of variety in the Indo-Teutic languages, is the degree of intensity with which the mute consonants are pronounced. The mutual substitution of gutturals, labials, dentals (p. 75) amounts to nothing else but to the greater or lesser force, with which each of them is exploded, namely, to the diversity of the jerk, or gest, or shake which the respective organ makes in uttering each one. As there is not any absolute difference in this organic operation, the absolute significance remains unimpaired. In speaking thus positively, we exclude, of course, all the tropic or figurative use and abuse that is made of the chaste elements. JAC. GRIMM gave the following scheme of this metaphony, to be used in the horizontal direction, and not downwards; whereas our table, on p. 75, is to be used downwards.

SANS. GREEK, LATIN.	GOth.	OLD HIGH GERMAN.
B G D	P K T	f ch z
f h 9	B G D	P K T
P C T	f h, g z, þ	B, V G, h D

Examples. Κάμβα-ις, Norse hanp-r, Ohg. hanaf, E. hemp. Θορύβ-η, turb-a, Go. þaurp, OG. dorof, now dorf, village. Sta-bul-um, OG. sta-phol, now stall, E. sta-ble. Φγγ-ὸς, fag-us, N. beyk-i, OG. puoch-a, now buch, book, Slav. buk. Φλέγ-ω, used in the sense of

* S-cat-ur-ig-o, a fuller word for well, G. quelle; standing to surgo, as a rosa centifolia does to a simple rose; compound of se + cut (whence E. scat-t-er, shatter) + or -ior (ors-um, ros-e) + ago, i. e., arising actively and being scattered—all in one group. Of words parallel in meaning, one part is often common, while the other differs, thus: ori-gin = orior + gen-ero held alongside of be-gin. Why do we say oridz'in, but beghin? p. 41, 101, bottom.

burning, but naturally identic with our flag (see Club, p. 153, moving in all directions, hence flame), fla-re, fla-mma, OG. pla-san, E. blow, as if blog, and bla-ze. Φύλλον, fol-ium, N. bla-d, OG. pla-t, bla-de (akin to the preceding). Φρη-τ-ήρ, used in various forms as φρα-, for court, meeting of men, etc., but of the same kidney with L. fra-ter, Go. bro-thar, OG. pruo-der, now bru-der, E. bro-der (compare E. bar-n, bairn, born with Son, and with others, p. 154). Νεφέ-λ-η, i. e., ne + φαί-νω, no + pa-reo, rendering invisible, L. ne-bu-la. Κεφ-αλ-ή, cap-ut, G. kopf and haupt; shrunk into E. hea-d; Anglo-Saxon heafod; fertile root, furnishing us with cap-s, cab-b-age, etc. (cap + ago, i. e., make head, but Span. cab-eza, head. Cabbage is made into sauer-kraut=sowergrowth or herb, and into cole-slaw or ? slaugh=G. kohl salad, i. e., L. caul-is sal-at-us, salted, i. e., seasoned cabbage. Compare cauli-flower, i. e., kohl or cole, or cabbage whose flower is edible. How much sower-kraut and cole-slaw is there not in many heads?). Pisc-is, Go. fisk-s, OG. visc, fish. Pec-us Go. faih-u, OG. vih-u.

Pec-or-a, great, horned capital, shrunk to cattle: pec-ud-es, small-horned cattle, Span. caudal; both were used in barter, before money was coined. Hence pec-ulium, property; pec-unia, money; hence E. fee. Whence the root Pec? from germs p + c, symbolizing connexion + bent, in tropes used for fat, well-fed: witness the following: παγ-, παχ-, πεκ-, πηγ-νύ-ω, L. pang-o, pe-pig-i, pac-t-um, pec-t-us, pec-t-en; E. peg, pack, bag, pouch, paw, pig, big, bow, bay, bug, budg-et, pock-et, etc. G. bauch, back-en, etc.; also E. bak-e, i. e., to fix what is soft; hence L. fig-o, fix-us, fig-ura; and ping-o, pic-t-us, pix, i. e., to fix or pick on colors; and pax, to fix down by a treaty, to peg down by peac-e. Hence also Ital. pag-are, Fr. pay-er, to pay, i. e., to peg down or paci-fy a dun or creditor. Hence pag-us, canton, a collection of fixed or settled people; giving us the word pag-an, because countrymen received Christianity later than city-people; Fr. païen. The Engl. call them heath-ens for having lived on heaths, where cognominal plants grow; G. heide. H-eath itself is but a cockneyfied ἔθ-νος, nation, (from ἔθ-ος, manner, rite) people of one custom. At last θ is the pure dental germ indicative of set, sett-led (p. 170). Thus ethnic, pagan, heathen, each hailing from different germs, become synonymous in the crucible of the brain: just so as Swartwout, cabal, the Fr. dindon (p. 155) become significant by the exuberant, often petulant,

power of the human mind which is more peptic or concocting than the stomach of an ostrich. Though such words be thus overcome, they do not cease to be but what stones and axes are in trees, or pins and balls in the human body. Their too great amount does impair the energy of the mind, and proves ruinous to language.

Certain words predominate in certain languages. Our limits permit us to give but the E. *get* and the G. *zieh-en*. Both, from the same germs, only inverted. They flow, like the Rhone and Rhine, which rising from the same glaciers, run diverging into different seas. Yet the Oc-ean (Aqu-ean, Sansc. *êka* one, Magyar *egy*, *ἐγὼ*, Sax. ic, Go, Holl. ik, G. ich, Swed. jag, Dan. jeg, Slav. ya, Span. yo, Por. eu; and L. *aequ-or* for mare, sea because of its *æqual*, even, level, Fr. *unie* surface, i. e., of *one* appearance) of nature and of one common reason receive both.

Get, got = go + to = *cau-se* + end (And, p. 155): symbol of first, of beginning, tending to an aim, and attaining it. Hence God, and good. The latter not an epithet of sickly sentimentality, but of reasonable conscious aim-viewing; of apt- or fit-ness. The genuine appellation of God is not *δε-ος*, L. *de-us*, but our Teutic word. *De-us* is only our th-ing (p. 151) or di-es, and *δατ-s*, L. *tæ-da*, torch, causing us to see, *δεω-πέω*; and *τί-θη-μι*, I set, etc. All of these denote visible, stable, etc. (p. 170) phenomena, or id-ols, at best. *Causa rerum* is the L. correct designation of God. Compare G. *gat-ten*, *gat-tung*, etc., *gel-ten*, be worth; and E. *gai-n* (not the modern God of Threadneedle- and of Wall street!), win; and *γα-μ*, *γε-μ*, *γεν*; etc.—With *get* alone we can get through life and language, for it is the real punctum saliens of what is called verb, living and acting more than the stony, only demonstrative *is* L. *es-se*. This is hardened into *st*, *set*, etc. Ital. *stare*, Sp. *estar*, used alongside of *esse-re*, *ser*, etc. E. to stay, f. i., at home, instead of to be there. The Spaniards employ *qued-ar*, as a variety of *get* almost as extensively. In Lat. *ac-ced-o*, *in-ced-o*, etc., is another variety, i. e., at-get, in-get, get along, etc.

Zieh-en, pronounced tsih and ground by grammar into *zog*, *zug*, *zöge*, *züge*, *zeih-e*, *zech-e*, etc., Teutonic putrefacts of L. *duc-o*, E. *tug*, *tough*, *tuck*, *tow*, etc., L. *tog-a* *tunic-a*, i. e., what is tugged around us, tucked up. Every thing that can stand pulling, that goes from here to there. Akin to Lat. *dic-ere*, *in-dic-are*; *sig-num*, *sug-o*, etc. G. *zeich-en*, *zeig-en*, *zeug-en*, *seg-nen* (appropriated by Catholics to blessing, on account of making the sig-n of the cross, L. *sign-are*), etc.; E. *tok-en*, etc. (see dentals and gutturals). E-duc-are will suffice as example of figurative application; to bring up a child by tug-ging it out of bad ways, as we do plants.

Let us look yet but at two other words.

Draw, L. trah-o, trax-i, trac-tum. What is it but a sort of comparative of the preceding, augmented by r? just as duo, two, is made into tria, three.

Duo : duco :: tria : drag :: ad (E. at, to) : tra-ns.

The last is E. trough = trans + go, comprehending the idea of 3 = here + medium + there. Masks of our drag are: dray, drug, dreg, draf-t, drai-n, trai-n, tray, draugh-t, drench, drein, dredgè, drough-t, dry (i. e., suck-ed very much. Cigar is miswritten with c in Span. Sug-ar, and L. sic-cus, dry, etc.), etc.

Kick = ac-t + ac-t = go + go, i. e., cause another thing to go, to become an agent itself (similar to Fr. "faire faire une chose"). Hence quick, kick-ing and alive. A reduplication of the pure and most significant germ. The *Ge-schich-te*, history, is the collection of the documents and narrations of all kick-ings of mankind known to us. SCHILLER'S "die Geschichte ist das Weltgericht," History is the judgment of the world, is only a great saying if we conceive under the former the to-ge-ther (p. 167) of all that has quick-ed in humanity, and not merely as it is written down, often but by perverters of truth. G. *schick-en*, to send, and after the first k which has been squashed here into sch (as kirk, E. church; car-us, Fr. cher) has sunk lowest down into j (as in gard-en yard-en, jard-in), we have G. *jag-en*, L. iac-ulari, iac-io, throw, chase (whose ch is a squash of the first k, and the s the most rotten remainder of the second k: Ital. *cacc-ia*), and *jach*, *jäh*, sndden, and E. *yach-t*, a fast sailing vessel. In another, but lesser, disguise ge-*sheh-en*, to happen, from which ge-*schich-te* is commonly derived by not very kick-minded professors. L. *Quas-so*, quat-io, cut-io, cud-o, cæd-o, shak-e, shock, quash, are variations of masks. Compound s-*queeze* and s-quash; G. *quetsch-en*, whence *zwetsch-ke* or *zwetsch-e*, a prune, which people use to squeeze, as they do curdled milk into cheese, L. *caseus* (VIRG. "pressi copia lactis"). Our shak-e is but the same with the above G. -*schich*-, which as *schich-te* means a stratum, as if it had been strewn on a lower one, by sifting (siev-t-ing, itself but shif-ting). *Shov-e*, G. *schieb-en* is a consumptive cousin to our hardy kick. L. *ci-ere ut ci-eat* might have been used in the sense in question. With an r the kick *quirk-s* in a circ-le, κύκλ-ος.

Shifting of sounds from the Latin forms, in Ital., Span., Portug., and French. The average is as follows:

I. *Vowels*.—A generally remains, but degenerates most frequently to *e*, *ai* in Fr., which may be called the *E-language*.

I long remains; the short sinks to *e* and in Fr. also to *oi*; the long by position becomes *e*, but remains also in S. and P.

U long remains (but sounds *ü* in Fr.); the others become *o*, but in S., P. they remain also; in Fr. the short becomes *ou* (pron. u).

E long is constant, but also *oi* F.; the short becomes *ie* in Ital., Span., Fr.; the long by position is maintained, but is also *ie* in S.

O long constant, also *eu* Fr.; the short becomes *uo* Ital., *ue* Spa.; the third is constant, but also *ue* Span.

Æ diphthong becomes *I*, and Fr. *ie*, *e*; Span. *e*, *ie*; Por. *e*.

Œ “ “ *e*, Fr. *ë*.

Au “ “ *o*, Portug. *ou*.

II. *Consonants*.—*Ca*- constant, but also sinking to *g* and in Fr. to *cha*; the medial sinks mostly to *-g-*, also to *-i-*, *-cha-* in Fr.; very rare as final, and in Fr. either dropt altogether (f. i., *pie*, *mie*, *laitue*, from *pica*, *mica*, *lactuca*, etc.) or *-c*.

Ce- is constant; medial sometimes *-z-* Span., Por. and *-s-* Fr.; final *-z* Span., Por., *-s*, *-x* Fr.

Qua sometimes *g* Span., Por., Fr.

Que becomes often *c*, also Ital. *ch*.

Ga- constant, also *j-* Fr.; medial constant, also lost in Ital., Span., Por.; *i-* and *j-* Fr.; final *-i* Span., Por., Fr.

Ge- constant, also *y-* *h-* Span.; medial constant or lost.

H drops off in Ital.; constant in the others.

J constant, often *gi-* Ital., rarer *y* Span.

P-init. constant; medial *-V-* rarely Ital., often Fr.; *-b-* Span., Por.; final *-p*, *-f* Fr., never elsewhere.

B- constant; medial *-v-*, but constant in Span. (where it often sounds *v*) and sometimes in Ital., Port.; final *-f* Fr., never in the others.

F constant, yet often *h* Span., and sometimes F.

V- constant, seldom *b-* Ital.; in the middle constant, or dropt, and seldom *-b-* Ital.; final *-f* Fr., elsewhere lost.

T- constant; middle sometimes *d* Ital. and mostly so Span., Por., drops Fr.; not final Ital., Por. *d* Span. drops Fr.

D- constant; medial also, yet often lost in Span., Por., Fr.; final in Fr., but also dropt, as in the others.

S- constant, also *sce-* *z-* Ital.; *x-*, *z-* Span., Por., *s-* Fr.; medial constant or *-sce-* Ital., *-x-* Span., Por., *-z*, Fr.

M- mostly constant every where, but also often *n*; medial, constant, but also *n* Fr.; final not Ital., Span., Port., but nasal Fr.

N- constant; medial sometimes *l* in Ital., Span., *nasal* in Portug. where it is *nasal* also as final.

L- initial remains in Ital., Fr., mostly in Span., Portug., but also *u* Span., *ch* Portug. In the middle often *gl*, *r* Ital., *ll* Span., dropt or *r*, Por., *il*, *r* Fr. At the end it is dropt but remains in Fr.

R- persists on the whole, but is altered in the middle into *d*, *l*, in Ital., into *l* in the other languages.

The following table exhibits the alterations of the more important Lat. combinations as they occur in the middle of words.

LATIN.	ITALIAN.	SPANISH.	PORTUG.	FRENCH.
Ct	tt	ch, t	it, ut, t	it, t
cs	ss, sce	s, x	s, x	iss, s
cl	gl, cchi	j	lh	ill
tc	gge	ge	ge	ge
sce	sce, st	x, ce	x, ce	ss
Gl	gl, ggghi	j	lh	ill
gn	gn	ñ, in	nh, in	gn, in
Pt	tt	t, ut	t, ut	t
ps	ss	s	ss	iss
Bt	tt	ud	ud	d, t
bs	ss	s, bs	s, bs	s, bs
bl	ul	ul	—	o
Tr	tr	dr	dr	ir, irr
St	sce	x	x	ss
sr	—	—	—	str, tr
Mt	nt	nd	nd	nt
mn	—	mbr	—	—
ml	mbr	mb	mbr	mb, mbr
mr	—	mbr	mbr	mbr
Ng	ng, gn	ng, ñ	ng	ng, in
nr	rr	ndr, rn	(ndr)	ndr (nr)
ns, Rs	s	s	s	s
L. bef. consonants	(u)	(u)	(u)	u
“ after	i	—	r	—
lr	rr	ldr	—	udr

The less weighty (in our geneto-organic sense) a sound is, the less is it liable to alteration. Liquids and *s* are most constant, less so *f*, *v*. The guttural tenues and mediæ are most ill-treated. These phenom-

ena have been already mentioned : here we shall give some specimens.

Letters and whole syllables are sometimes dropped, thus Ital. *sdegno*, *disdegno* ; *scortese*, *discortese* ; *fante*, Fr. *enfant* ; *stromento*, Fr. *instrument* ; *scipido*, E. *insipid* ; *tondo*, L. *rotundus* ; *bilico*, L. *umbilicus* ; Sp. *cobrar*, L. *re-cuperare* ; P. *doma*, *ἔβδομας* ; Fr. *voler*, barb. L. *involare*, E. *inveigle*, used for *to steal* ; I. *Bastiano*, *Sebastian* ; P. *decir*, L. *descendere* ; Fr. *prirent*, L. *prehenderunt*.

Metathesis affects mostly the liquids *l*, *r*, which are attracted by preceding mutes, similarly to *i*, *u*. Examples of other letters are : Ital. *sudicio*, *cofaccia*, used with *sucidio*, *focaccia* ; Sp. *cortandos*, *amasdo*, *laño*, *leño*, with *cortadnos*, *asmado*, *llano*, *lleno*.

Italians are too fond of double consonants ; hence they keep the L., and add their own where there are single consonants in it. Sp. has *inm-* most frequently for L. *imm-*, thus : *inmobil*, *inmortal*, etc. In Por. there is a wavering between simple and double consonants : *acordar*, *diferir* and *socorrer*, *collocar*, etc. Only few Fr. words abstain from duplication, thus *secoeur* (*succutere*), *secourir* (*succurrere*), *souple supplex*), but double in *supplier* (*supplicare*).

Dissimilar or heterogeneous sounds are sometimes generated in the derived languages, in consequence of the various accidents enumerated on p. 189 and elsewhere. Hence Fr. *rage*, *cage*, from L. *rab-ies*, *cav-ea* ; *fait*, *point* from *fact-um*, *punct-um*.

The Ital. likes assimilation and is faithful to the L. derivative vowels. It, therefore, stands in no need of adventitious sounds, f. i., *uomini*, *homines*, where Sp. has *hombres*. In the softening of *l*, however, to *i* after *p*-, *b*-, *f*-, *c*-, *g*-, it deviates from its constancy, f. i., *piano*, *biasimo*, *fiore*, *chiamare*, *ghiaccio*, Fr. *plan*, *blâme*, *fleur*, L. *clamare*, *glacies*. As *i* is also the ending of the masculine plural of nouns and of the second person singular of verbs, we might call the Italian the I-language.

The French, rejecting the toneless final vowel, sticks to the consonant in the beginning and middle, in sound as well as in writing, but at the end in writing only. As by contraction incompatible elements often concür, *i*, *u* become vicegerents of consonants, thus in *nuît*, *noct-e* ; *coude*, *cubit-u* ; *doute*, *dubium*, rather *dubitat-o* ; *ou*, *vel*, or ; *où*, *ubi*, where. S. and P. keep the middle between F. and I.

In all languages there is even a tendency to assimilate sounds of different organs, against their original significancy, thus It. *Giambat-*

tista for Gian B., John Baptist; F. ponce, L. pumice. Sounds of different intensity are also equalized, f. i., Sp. cabdal and caudal, L. capitalis; debdo, and deuda, debitum; cibdad and ciudad, civitas.

Peculiar transformations are: S. malacho and malato, sick from barb. L. malaptus (E. malady); caxa and caja, Fr. châte, from L. capsula; I. schiantare from explantare; F. chartre for charcre; I. secchia, L. situla; F. craindre, L. tremere, etc. All these may be considered as monstres.

Among the strongest *evolutions* of sounds are: the S. ch from ct, lt, through it, tj, f. i., fecho, mucho, through feito (F. fait), muy-to, from factum, multum;—the aspir. j or x from cs, cl, through is, il, later sj, lj, thus: ejemplo, espejo, hijo, from L. exemplum, speculum, filius;—P. hissing x, It. sci from cs, sc, st;—P. ch from cl, through lj, and from pl;—the *l* mouillé (p. 103) of these languages, from gl, cl, pl, tl, by a summerset (super-salt-us, F. soubresaut) of the same sort as the Engl. *wh*- pronounced *hu*- in *who*, *which*, *when*.*

A specimen of the sinking of significant organic sounds into insignificant, even contra-significant ones, may be seen in the squashing of the ancient guttural *qui*, *que*, *ci*, *ce* into dental hissing sounds. This corruption might be called a dentification of the heart, or an out-turning of the internal, a seeking of the centre in the periphery. L. querquedula, centum, qui, became thus Fr. cercelle, cent, ci. Even ca, co, cu (though preserved in E. utterance in cairn, caitiff, coil, but not in *Kaisar*, G. Kaiser, Cæsar; cælum, which sound Sisar, silum) sank to the Fr. ch, and to E. tsh. In Fr. Sp. qui, que, the u is now silent, not so in It. E., but still it retains the sound of k (p. 43, 120, foll.).

Specimens of other deviations are: It. alloro, laurus; anari, nares; aneghittoso, neglectus; S. acitron, citrus; azufre, sulphur; P. alagoa, lacuna; alampada, lampas (probably this *a*- from Arab. article *al*, *el*).

* *Wh*-, by-form of L. *qu*-, *cu*-, A.-Sax., Dan., Swed., etc., *hv*-, as symbol of hidden, internal, question, guess, of curvature, coil, etc. (see guttur. p. 75, 164, 166), in the above words, and in—what, where, whether, etc., wheel, wheedle, whip, whirl, whelm (L. culm-en), etc.; L. quis, quod, quando, aliquid, etc.; A.-S. hwa, hvile, hvaenne, etc. Were we to write the other combinations with -w in the same modern fashion, as we do *who*, *wheel*, etc., we should have *wto*, *wdell*, *wring*, etc., instead of two, dwell, swing, etc. Does the *im*- in what we boastingly proclaim to be an *improvement*, signify negation (as in *impossible*), or the opposite to out, ex? (as in *impart*, *inquire*), in other words, does our writing *who*, *whale*, *whole*, etc., mean *no-improvement*? or *ex-improvement*? It is certainly no amendment.

E, i, are prefixed in these languages, as well as in Chin., Japan., Mongol, Osmanli, Magyar, and many others, to the so-called *s impure*, i. e., to *s* which is immediately followed by a consonant: hence It. *istante*, S. *espejo*, Fr. *esprit*, E. *estate*, &c. Now, again dropping the significant *s*, but keeping the euphonic *e*, the French mark that loss by, what they wrongly term, the *accent aigu* ('), thus obtaining: *été* (S. *estado*, and L. *æstate*), *been* and *summer*; *Etienne*, *Stephen*; *école*, *school*, etc.

There is, indeed, an unaccountable hallucination as regards those three marks which are termed *accents* in French (*/*, **, *^*). Although they never were intended to designate the real accent, i. e., intonation of stress of certain syllables, but only to mark omissions of sounds or of syllables, and although they were, in consequence of that their genuine destination, abused for marking also the quality of the *e* (*é* sharp, *è* flat, *ê* flattest); they are now forced upon learners as marks of real accents! It may suffice to say: 1st *a*) that such Fr. words, as have none of the above marks, have yet an accent, by which many are distinguished from otherwise perfectly equal (in writing and sound) words in other languages (f. i., possible, E. *póssible*), or from almost equal words (thus *sentiment*, *compliment*); 2d *b*) that if those marks were accents, such words as *célébrité*, *été*, *célèbre*, etc., would have 2 and 3 accents, which is as absurd as to affirm that the top of a pyramid, or obelisk, is 3 tops! In *célébrité* the last *é* is the relic of L. *-at-e* (*celebritate*), whereas the two preceding ones are but sharp *é*-s, as the word could not be conveniently pronounced with two consequent *e* muets. In *été* the second *é* is the relic of *-at-o*, and of *-at-e*, the first being the relic or rather remembrancer of the *s*. In *père*, *mère*, *frère*, *arrière*, etc., *a-t* has been dropt (*patres*, ad *+ retro*, E. *rear*); in: *ilse promène*, the *è* marks the heavy flat sound; *bête*, *fenêtre*, *fût*, *fûmes*, *aumônes*, *sûr*, *âne*, *âme*, *mûr*, etc., come from *bestia*, *fenestra*, old Fr. *fust*, *fusmes*, *ελεημοσύνη* (*alms*), L. *securus*, *asinus*, *anima*, *maturus*.

The student is not only misinstructed, but he is sent on a false track, and, instead of profiting by the marks misnamed accents, he is deprived of the only sure means of conciliating the historic forms of the language among themselves, and the co-existent collateral forms with their mates; as well as defrauded both of the deeper and of the higher views which would infallibly show him the links that bind the

French with other tongues. The same holds good, more or less, with other languages, in this respect and in great many others.

Further examples of *euphonic* or of *erroneous accessories* (p. 172) are: Provenç. brugir, Fr. bruir (rugire), It. Sp. brusco (ruscum); It. gracimolo and racimolo (racemus, E. raisin), Fr. grenouille (ranicula), grivoise (G. reibeisen, grater, L. rasor), S. huebra and guebra (opera), hueso (os, bone), hiermar (ἔρεμος); P. haz (acies), hir (ire), hum (unus); Fr. haut (altus), houblon (lupulus; hop, h + up as in hope, hobby, hobble, ἵππος?), huitre (ostrea), huit (octo), etc., probably not without some influence of Germ. hoch, hopfen. Fr. tante, obsol. *ante* (amita, aunt*), where -t- may be but a euphonic expedient, thus *ma-t-ante*, instead of *mon-ante* (p. 176); P. dorna (urna), Fr. dorer (aur-are), It. nabisso, ninferno (in abyss, in inferno), Fr. nombril (umbilicus, navel); It. lero (il ervo), lunicorno (il unicorno); P. leste (el este, east), Fr. lendit (art. and indictum), lierre (art. and heder), lulette (art. and uvula).

Euphonic insertions: of P: old Sp. compezar for comenzar (cum in itiare), Fr. dompter (domitare, to tame; p. 174 Chambre); of M: It. campidoglio (capitōlium), bambino (baby), S. embriaco (ebrius), bimbrar (vibrare), Fr. Embrun (Eburodunum). Similarly in L, Gr., G.: cumbo, fimbria, lambo, limpidus, membrum, nimbus, sambucus; σόμβος, στόμβος, τύμπανον; G. samstag (sabs-tag, shabes-day), trampeln (trappeln), etc. F. flambeau (flamma); of G: P. amargo (amarus), avarga (avara); of D: in S. bulda (bulla), celda (cella), humilde (humilis); of S: F. lasneur (worker in wool; lana), visne (vinea), cosme (coma), nosme (nomen), pasmoier (palma, hence to seize), pasle now pâle (pallidus), paesle now poêle (patella), etc. old forms which are betrayed by the modern rêne (retineo), rôle, etc. On the columnna rostrata (p. 98) already: triresmos, and in ancient gram-

* Ant, L. formica, are full of instructive power. Ant, emmet, from G. ameise, through am's-e which is = amass, in the following masquerades. G. s corresponds most frequently with E. t, thus das, was, es, wasser, besser, hat, liebt or liebet, denkt or denket, etc., are in E. that, what, it, water, better, has, loves, thinks or loveth, etc.: the m before s and t becomes n: hence am's, ant (just as L. amita, aunt). Amass is a compound of L. ad + massam = to + mass, or what mounts or is growing (magis, S. mas). For + mica = ferreo, fremo + mag-nus, or μηχ-ανή, or E. mak-e, i. e., the bearing, frequent or diligent, lively and moving, making animal. Μυρμηξ is but a by-form. Compare L. form-a, μορφ-ή.

marians : *dusmosus*, *cosmittere*, *poesnis*, with intercalated *s*, and *casnar*, *lusna*, etc., for *caxinare*, *luxina* ; of *Sg* : *F.* *dîner*, to dine, obs. *disgner*, derived by some persons from the first words of the blessing before the meal “*dignare domine*” (more probably from *di-es*, day and *G.* *essen*, to eat, as if *di* + *esn-er*, to eat in the day) ; of *N* :—*It.* *lontra* (*lutra*), *rendere* (*reddere*), *inverno* (*hibernum*), *S.* *manzana* (*mattiana*, apple), *ponzoña* (*potio*, poison), *alondra* (*alauda*, lark), *sonreir* (*surridere*), *cansar* (*quassare*, p. 198), *alcanzar* (*cazar*, to chase ; *ibid.*), *ensayo* (*ἐξάγιον*, a kind of weight ; hence essay), *mancha* (*macula*), *ninguno* (*nec unus*), obsol. *hedant* (*aetāt-em*) *ensiemplo*, *enxaltamiento* ; *P.* *enxame*, *enxuto* (*exsuccus*), *enxungdia* (*axungia*) ; *Fr.* *rendre*, *Angoulême* (*Iculisma*), *jongleur* (*joculator*), *langouste* (*locusta*). In *Lat.* *N* is thus inserted in : *centum*, *findo*, *fundo*, *scindo*, *tundo*, *densus*, *bronus*, *runco*, *sancio*, *linquo*, *frango*, *jungo*, *languéo*, *ringo*, *pango*, *pingo*, *plango*, *pungo*, *tango*, *pingo*, *stinguo*, *stringo*, *ungo* (p. 21, *lingua* ; 76 bottom, and 77 top ; 119 and 120 ; 171) ; an *I* : *It.* *inchiosstro* (*ἐγκαιστρον*), *ink*, *fiavo* (*favus*), *chioma* (*cōma*), where the *i* stands for parasitic *L*, as *Fr.* *enclume* (*incudin-em*), *esclandre* (*σκάνδαλον*) ; an *R* : *It.* *brettonica* (*betonica*), *fronda* (*funda*), *tromba* (*tuba*), *tronare* (*tonare*), *anatra* (*anatem*), *giostra* (*juxta*, *E.* *jostle*. *Fr.* *jouter*) ; *S.* *bruxula* (*buxula*, *Fr.* *boussole*, *E.* *box*), *estrella* (*stella*, star), obsol. *adelantre* for *adelante* (= *a* + *de* + *el* + *ante*), *onestamentre* ; *Fr.* *trésor* (*θησαυρὸς* ; *ῥέω*, *pono* + *aurum*), *épautre* (*spelta*), etc. ; medieval *L.* *Tartarus*, name of a nation, instead of *Tatar* (confounded with *tartar-us* infernal region, which is but a reduplication of *ter* + *ter-ra*, earth) ; and *ostreum* (*ὀστρέον*). In ancient *Fr.* a *T* was sometimes applied to final *n*, thus : *Moisant*, *tirant*, *chambellant*, etc. (from *Moïse*, *τύραν-νος*, as *E.* *gownt* ; *G.* *niemand*) ; or *C*, thus : *frainc* (*fren-um*), *plonc* (*plumb-um*), etc.

C : *Gaieta*, *It.* *Gaeta*.—*Catus*, *It.* *gatto*, *S.* *gato*, *P.* *cat*, *gat*, *Fr.* *chat*.—*Cavea*, *It.* *gabbia*, *S.* *gavia*, *P.* *gabia*, *Fr.* *cage*.—*Ἐκκλησία*, *It.* *chiesa*, *S.* *iglesia*, *P.* *gleira*, *Fr.* *église*.—In *cumulare*, *I.* *ingombrare*.—*Classicum*, *It.* *chiasso*, *Fr.* *glas*.—*Lactuca*, *It.* *lattuga*, *S.* *lechuga*, *Fr.* *laitue*.—*Nucalis*, *P.* *nogalh*, *Fr.* *noyau*.—*Implicare*, *I.* *impiegare*, *S.* *empear*, *P.* *empleyar*, *F.* *employer* and *plier*.—*Sunk* to *i*, *y*, even dropped in *P. F.*, thus *L.* *mica*, *mia*, *mie* ; *Præconium*, *Fr.* *prône* ; *Securus*, *sûr* ; *Sacramentum*, *serment* ; *Verruca*, *verrue*.—Final *lost*, thus *L.* *die*, *fac*, *per hoc*, *nec*, *sic*, became in *It.* *dì*, *fa*, *però*, *nè*, *sì* ; *S.* *dí*,

peró, ní, sí; L. amic-us, foc-us, loc-us, Fr. ami, feu, lieu, etc. Ca became Fr. ch mostly with -a, thus: chance (cadentia), changer (cambire), chien, charme, chou (caulis), chose (causa), coucher (collocare), perche (pertica), etc. But few words keep c, thus: caillou (calculus), cable (capulum), of which many are of recent date, and parallel to older formations, as: cadence, canaille, cause. Thus: chommer and calme; chambre, camarade; champ, camp; chétif, captif; chèvre, caprice; cheval, cavallerie.—C unaltered when originating from co, cu, thus: cailler (coagulare), cour (cohors), couver (cubare), coûté (custos).—It. hisses in some foreign words, as: ciambra, F. chambre; ciapperone, chaperon; S. champion, chaperon, chapitel, bachiller, concha, etc. P. is nearer to F. in this.—It. zeppa (cippus), donzello (gloss. dominicillus), dozzi (duodecim), vezzo (vicis), abbragiare for abbracciare, augello (avicella), Fr. oiseau; . congegnare (concinnare). Fr. plaisir (placere), voisin (vicinus), sangle (cingulum), genisse (junicem), poussin (pullicenus). S. chico (ciccum, trifle, Fr. chiche, avaricious), chinche (cimicem). Fr. farouche (ferox, fierce). It. sorcio, sorgo and sorco, Fr. souris (sorex, mouse); giuschiamo (ῥοσκάμος, swine-bean), scojatolo (σκίουρ-ος, shade-tail, squ + ir-rel, Fr. écureuil); S. lagarto (lascerto, lizard; long and quick; hence al-ligator).—C entirely lost in: It. dire, fare, etc.; sunk to i in P. pleito (placitum, hence E. plead); Fr. faire, luire, taire, loire (licere), poitrine (pectore). S. colcha (culcita). Fr. brebis (vervex, sheep).—Ct becomes It. atto (actu, but also apto), fatto, etc.; S. efeto, matar (mactare); P. fruto, fruit; Fr. contrat, effet, roter (ructare); Lat. already: gluttio with gluctio (glocire, to cluck; hence gallina), natta and nacta, sietis with sitis (siccus), artus and aretus, fultus and fulctus, etc.—S. auto (actus), P. deitar (deiectare), noite (nocte), oito (octo), outubro (october), direito, estreito, doutor (doctor), coito, condoito, auçom (actio), autivo (activus), contrauto (p. 71).

Further examples. Fr. frêne (fraxinus), boussole (barb. L. buxula); It. sciame, scialare, sciagurato or sciaurato (examen, exhalare, exauguratus), sciocco (exsuccus), miccia (μύξα, moxa, S. mecha, Fr. mèche, E. match); S. llamar, llave, llaga, llover, llama (P. chamar, chave, chaga, chover, chama: It. chiamare, chiave, piaga, piovere, fiamma; L. clamare, clavis, plaga, plueré, flamma) in dialects also: xamar, etc. It. oreglia (S. oreja, P. orelha, Fr. oreille, L. auricula), Aosta (Augusta prætoria); S. Saragoza or Saragossa (Cæsar Augusta). F. jaune, obsol.

jaulne (galbinus, gilvus, E. yellow, yolk). It. coitare, dito, freddo, reina and regina (cogitare, digitus, frigidus; S. cuidar, dedo, frio, reyna; Fr. doigt, froid, reine); S. yelo, yerno, yeso, yegua or hielo, hierno, hieso (gelu, gener, gypsum, equa), and hermano, hinojo, or obsol. ermano, ynojo (P. irmaô or germaho, geolho; L. germanus, genu and geniculum). It. Baldacco (Bagdad), smeraldo, mandola (smaragdus, S. esmeralda; L. amygdala, S. almendra, P. amendoa; E. almond; Fr. émeraude, amande); S. tamaño, puño (L. tam magnus, pugnus), etc. H, Y, V (and modern W) are either dropped or added, both in ancient and modern forms, thus L. ancient inscriptions, offer: ic, aduc, eredes, onestus (instead of hic, adhuc, heredes, honestus), and hobitus, hornamentum (instead of obitus, ornementum. London cockney: ave, air, etc., for have, hair). S. has both hasta, hora, honor and asta, ora, onor; both hierba and yerba; Fr. iver, orge, on (L. hibernus, hordeum, homo). Engl. *ox* has lost y (L. jug-um, yoke), an animal that is yok-ed; but *wax* has added w (L. augeo, aux-i, auc-tum; root ac, germ k, the same with the preceding). Thus Swed. år, year, G. jahr; Swed. and Dan. ord, word; Dan. orm, worm; Sw. ort, G. wurz-el, A.-S. wyrt, by dropping w-, and transposing, E. root, L. rad-ix (whence G. ge-würz, aroma=collection of worts), etc.

Exchange between L and R, M and N, is very frequent. Thus E. pilgrim, per-egrin-us (L. per-agro, through fields go) metamorphosed into foreign (πορεύο-μαι, fare, G. fahren. Akin to fero, bear and L. per=germs p + r). S. peligro (periculum, periclitor), milagro (miraculum). It. rossignuolo, and lusignuolo, usignuolo (S. ruiseñor, P. roxinol, F. rossignol and lousignol, from L. lusciniola, as it were lusty singer). S. lirio, mesparo (P. nespera, Fr. nêfle; L. lilium, λείριον; mespilus). Fr. apôtre, épître, titre, chapitre, esclandre (ἀπόστολος, ἐπιστολή, titulus capitulum, scandalum). L. cœruleus from cœluleus (blue, sky-color), Parilia and Palilia.—S. nutria (lutra). Fr. niveau, nappe (libella, E. level; mappa).—E. sun (sol) and summer (sun-ner) and L. ser-enus (akin to E. sear, dry): where all 4 liquids play into one another.

Portug. shuns l and n, either by throwing them out or by substituting kindred sounds, thus: aguia, candêa, côr, débeis, dôr, and dô, pêgo, saude, voar, cabido, diabo, mâ, mô, mû, pâ, sô, povo;—Alhêo, areâ, bôa, cadêa, cêa, geral, lua, moeda, pessôa, pôr, saar, semear,

soar, ter, vir, cão, coração, mão, sã, grão, escrivão, etc. (L. aquila, candela, color, debiles, dolor, pelagus, salus, volare, capitulum, diabolus, mala, mola, mulus, pala, solus, populus;—Alienus, arena, bona, catēna, cœna, generalis, luna, moneta, persona, ponere, sanare, seminare, sonare, tenere, venire, canis, cor, manus, sunt, granum, and S. escribano E. scrivener).—It also substitutes often m for n, thus: fim, hum, sem, som, bom, jejum, tem, amarom (finis, unus, sine, sonus, bonus, jejunus, tenet, amarunt, S. amaron), which in many words seems to be the termination of the L. accusative singular, as in—homem, imagem, margem, ordem, razom, etc. (hominem, imaginem, marginem, ordinem, rationem,—S. razon, F. raison, E. reason).

L. sinks in Fr. to u after vowels and before consonants; it returns, nowever, as soon as this condition ceases, f. i., mauvais, autre, doux, foudre,* moudre, vaudra, poudre, absoudre, animaux, il faut, etc., (male + volens, alter, dulcis, fulgur, molere, valebit, pulv-ere, absolvere, Engl. animals, Fr. falloir). Hence and from the nature of the real accent (not the /, \, ^) all so-called *irregularities* of the grammarians of the French and of the other languages of Western Europe, are to be explained. Far from being irregularities, they are just the organic (i. e. irking) and genetic (i. e. producing, generating) causes of all the phenomena of these languages: they are more than their rules, being their father and mother. Without them, the French, Ital., Sp., Port., Engl., etc., dialects would never have appeared among the existing things. To call these absolute conditions of existence—of these bias-spoken, squinting, slanting-off languages—irregularities, amounts to the same thing, as if we called all disposing and produ-

* In words of ancient formation this phenomenon holds good, but not so in those of recent fashioning, thus: malveillant, altérer, etc. It may be laid down as a law, that, as our modern languages owe their origin but to mistakes, abuse, ignorance, bad taste, pedantry and false learning,—their older forms are more corrupt when compared with the prototypes, than those of later fabric. Yet both periods of formation are monuments of degradation: since the more correct modern cut of words is not carried through with consistency. Such is the character and such are the results of all our half reforms of the middle ages and of modern times. They are but a sort of epilepsy or catalepsy or some such nervous anomaly in the minds of both the reformers themselves and of the “would-be” infallible many (i. e., populus, of πολλοί, mobile vulgus). Displeased with what is old but not well appreciated; afraid to trust to the eternal infallible laws of God, working in their brains and hearts; afraid one of the other; they bring about but jarring convulsions, etc., without a radical cure. Witness the French revolutions, etc.

cing causes of all other beings also irregularities. These are such only, when we compare these dialects with their prototypes, at the points of starting from them, but never after these dialects had commenced to be framed: for then these very irregularities become the laws of the dialect. Every nation dipped into the common and universal caldron of human speech its peculiar spoon or mould, and got thence its peculiar dialect or lingo, which it afterwards treated according to the same idiosyncrasy (own com + mixture) with which the dip was made, more or less reasonably.

The Port. substitute more frequently than any other nation, R for L, f. i., *praga* and *praya* *nobre*, *regra*, *pranto*, *prazer*, *brando*, *fraco*, *froxo*, *cremencia*, *branco*, etc. (*plaga*, *nobilis*, *regula*, *planetus*, *placere*, *blandus*, *flaccus*, *fluxus*, *clementia*, It. *bianco*, Fr. *blanc*). Ital. also in some words: *fragello*, *afigere*, *sprendido*, *scramare*, *semprice*, *esempro*, *obriganza*, etc., S. *engrudo* (*gluten*), etc. Compare E. *colonel*, where the first l sounds r, as if the word were *kernel*.

This may suffice. The reader must use his brain as a spirited, spreading, sprouting, sprightly steel-spring; not as a lazy, letting-alone, and let alone, leaden, lumbbersome, lymphatic gland. Those who want to get more material, may consult the works of JOA. WALLIS, WACHTER, DIEZ, POTT, J. GRIMM, BOPP, etc., to be mentioned in the appendix. But they must, after having found the material, husk it, then grind and mix it with the solvent of common sense; in order to be able to digest and to assimilate it into the sap and blood of their mind.

LOGIC VARIATION OF WORDS.

In Chinese (p. 148, and end of 149) every root is a word and obtains the character of, what we are taught to be, parts of speech, merely by its position and relation to other words in a sentence. But besides this relative significance of words,—for the time being, i. e., while they are parts of a logic phrase,—they undergo yet other kinds of variation. We have seen that all *germs* have an inherent, natural, absolute, organic meaning; that *roots* are sprouts or combinations of germs; that *words* are forms of either, shaped for the purpose of being fitted into the structure of propositions. All three are originally tokens of phenomena of matter, as conceived simply by the mind. The mind, however, as the momentum of freedom in man,—in opposition

to the bodily momentum of necessity,—imparts to them, above and beyond that physic and somatic (bodily) significance, its own logic and moral character, by applying them, according to the analogy between their original import and the new conception that is to be expressed. The bodily meaning is transferred (*μετα-φέρω*, *φορέω*, p. 191, 192) into a higher sphere of signification. Thus the words *high*, *top*, *great*, *thick*, *heavy*, *fat*, *rich*, *bright*, *sweet*, *sharp* and the like, denoting abundance or what is much or agreeable to any sense, are—in opposition to *low*, *base*, *little*, *thin*, *light*, *lean*, *poor*, *pale*, *bitter*, *dull*, etc., all indicating what is scanty, small, or disagreeable in any way,—applied to any thing and every thing that our mind conceives to be similar, in the intellectual or moral realms, to these epithets of matter. If, however, the former qualities be taken in a bad sense and the latter in a good one, the application may be made just in an inverted direction: thus *coarse*, *gross*, etc., though but by-forms of great, are applied to express an unfavorable sense.

The simple general idea may be either *individualized* or *assimilated*.

I. An idea becomes *individual*, by our annexing to it another one which restricts its too wide range of meaning,—by our adding to that which is conceived as absolute another notion of what is thought to be relative. The variety of the direction in this mental process stamps roots and words into a property of this or of that language, or into this or that word, within one and the same tongue. Thus L. *cap-io* is individualized into *hab-eo*, which in G., E., Fr., It., etc., is also used as auxiliary (*haben*, to have, *avoir*, *avere*, *haber*), into E. *keep*, G. *kauf-en*, Slav. *kup-iti*; all varying but in sound (the same root as in *cav-us*, *cab-inet*, *cov-e*, etc., p. 164, 166, 167, gutt., and 168 169, lab. which signifies in, together, hid, held, closed in throat and by lips.)—But *capio* is commonly and idiomatically translated by E. to *seize*; *keep* is used for to continue to *hold*; *kaufen* is to *buy*, i. e., to obtain possession of. The E. *keep* is commonly translated into L. *servare*, *con-* and *præ-servare*; the *kaufen* with *emere*. *Capio* is translated into G. *fassen*, *keep* into *be-halten*. In Slavic *capio* is *hvat-am*, *lap-em*; *habeo* is *mam*; *keep* *trim-am*. If we now take up those translating words, we have: *seize* and *pos-sid-eo*=*set-tle on*; *hol-d*=*coil*, *hull*, *cosignificant* with *cap* in general; *buy*=A.-S. *big-an*, but an inverted *cap*, i. e., *giv-e* (we cannot give unless some-

body seizes the given thing); *ser-v-are* = wanting movement, by-form of *ter-ra*, *ter-minus* (dentals, p. 170); *em-ere* = man-ere, in; *fass-sen* = L. *vas*, and *ves-tis*, E. *fas-t*, symbol of external holding,—sunk from *peg* (see on the corruption of gutturals, p. 122, 123); *halt-en* = hold; *hvat* = get; *lap* = λαβ-, λαμβ-άνω, seize with lips; *ma-ti* = L. *man-co*, *man-us*, *em-o*; *tri-m* = L. *ter-minus*, akin to *ser-vare*.—Take an example within the pale of the Engl. language: *care*, *guard*, *cherish*, *choose*, *inquire*, *require*, *guess*, *question*, *quest*, *ward*, *yard*, *ware*, *yearn*, *beware*, etc., all being nothing else than the root *c-r* (p. 160). Other examples may be found through this book, and, indeed, every where, if we only choose to look for them.

By restricting or specifying ideas, we obtain a series of meanings which are intermediate between the original and the individualized one. It is very hard to express exactly what is so elementary—and, at once, so vaporous, so tender, as this kind of mental process. The student may be excited to go through it, but he cannot be coarsely led, as it were in leading strings (p. 167). We cannot pocket the rays of the sun, still less can we cage the rays of the soul. The modifying logic elements, working in this process, are not altogether included within the sounds of speech. Manifest compounds do not belong, strictly speaking, to the present category: but as we have seen, many apparently simple words are already compound. Even this category of individualization is mentally, oftentimes also materially, touched or affected by the following one. Unity is thus compenetrated by variety.

II. One idea, whether simple (of an essence or substance) or compound (of an accident or a modality, p. 171),—can be exchanged for another with which it is connected or which it resembles. We call this *assimilation*. How could, indeed, all acts of our internal life, of our instincts, moral as well as intellectual, be expressed or notified to our fellow-beings, unless by their being associated with, similar to, connected somehow with, external and sensual things. It is therefore and thus, that we are poets without knowing it, that we are using all the figures, the tropes and all the other machinery detailed in books on rhetoric, poetry, etc.,—while speaking of the most trifling object in the most simple words. Aye, the most simple words are just those which reveal this process most clearly.

Examples of both variations, more or less entwined. *Ira* is akin.

to *uro* burn; *hat*-red, L. *od*-ium, to heat, L. *æs*-tus, G. *esse*; we say that fire gnaws, eats, devours. *Dol*-eo, *tol*-ero, *tol*-lo, *tul*-i are by-forms of the slave-word to *tote* for bear, carry; hence L. *dolorem ferre* or *por*-t-are. *Glow* and L. *glo*-ria, *cla*-rus, and *col*-or, *cal*-or, *gla*-re, G. *gla*-nz, E. *gla*-nce. *Can*-t-us, and *car*-men, both song; hence *in*-cantare, *en*-chant, and *charm*-e: because superstition attributes supernatural power to song. *Mal*-us, bad; Slav. *mal*-i, little; and *μῆλ*-as black; *mol*-lis, *mel*-low, etc.; hence *melon* or ripe, L. *mal*-um apple, etc. The appropriation and metaphora of the primitive organic meanings of words must be led by the hand of history and of ethnography, in order to avoid stumbling over every difficulty in our way. If it be asked, f. i., how *sequ*-or, *sec*-undus, *sec*-undum, and E. *seek* are connected in meaning and how they stand to *se*-co, *se*-cus, we must not only look at the material germs *s* and *c* but also see whether they be (more) joined into one root, or (less) aggregated into a compound. In the former 4 words we have the root *sec*, which we find also in L. *sic*, *such*; L. *sig*-num, G. *sich*-t, *sigh*-t, all of which are akin to *dic*-o, *in*-dic-o, *dig*-itus; to *duc*-o and *sug*-o, *suck*; to *lig*-o, and *link*, to *reg*-o and *reach* and to others: the *s* and *c* being at the extreme points of the tongue. Hence all those words signify "extension between two points." From this flow the particular significations, as so many species or varieties. But this root is also found curtailed in the words *so*, *see*, G. *seh*-en; in *lo*! French, *là*, etc. Putting ourselves, in imagination, from our present condition, into the nomadic state of a people, if a sheep, f. i., be lost, we must *see* after it, go after (*sequi*), i. e., *seek* it, according (*secundum*) to where it had gone, in order to *find* it. This will be after we shall have come *on* or upon it = *in*-vent-um whence *find*, a participle of the L. *ven*-io (see labials).

INGRAM: "If we wish to form a just notion of the formation of language, we must consider man in the infancy of society and in the infancy of life. We must divest him of his 8 parts of speech, and hear him deliver his thoughts with little more assistance than that of a noun and a verb only. We must tear from him that gaudy plumage, those borrowed wings, ἑπεα πτερόεντα, composed of soft and beautiful feathers, hermetically adjusted, by which he has been able to soar with triumphant glory to the highest region of human fancy. We must behold him a poor, defenceless creature, surrounded by wants which he struggles to express, and agitated by sensations which

he labors to communicate. We shall see then how various causes of a local and temporary nature have influenced his ideas and the language in which he has embodied them."

To this we cannot assent entirely, as we do not believe that man then was so extremely helpless. A man swimming in a Collins- or Cunard-steamer might speak with the same propriety about the poor defenceless porpoises, as far as swimming is concerned. A "noun and a verb" is sufficient for them to swim, both deeper and easier, though not so far, so fast and so on high, in water and in air, as the man in the steamer does.

The symbolism of sounds decreased by degrees until it was forgotten, in consequence of the fading of the primordial poetry of the human mind. Is this loss to be lamented? Only those whose soul is, so to say, sapless (L. sic-ca, dry, E. sick) will answer in the negative. That intuitiveness and liveliness has, however, been made up, to a certain degree, by a greater compenetration of sound with thought: inasmuch as the primitive isolated intuition has been raised to a clearer and more-sided radiation of significations. That which was rooted to the ground of simple perceptions and simple conceptions, has been lifted up into the higher, more stirring and moving regions of the intellectual and moral atmosphere. Anciently the word painted vividly the idea man had of the nature of the object; while now it brings before his mind the total of its characters and relations, not unlike to a spiritual tableau. Language thus became more mind-like.

Principles of motion and of stability characterize its great two ages and stages. After the movement during its birth, after the youth of the language-making generations, followed the period of its repose, of their quiet enjoyment of what had been acquired. The succeeding generations were no more at liberty to create a new language; they were bound to that of their ancestors. Now the moment of what the Greeks called "*θέσει*," "by compact, or position" dominates paramount over the earlier one of "*φύσει*," "by nature;" not unlike a Louis N. Bonaparte, who rides it rough-shod over the stirred revolutionary waters de la grande nation (*Æne.* I. v. 32-35).

Often repeated intuitions, being once *fixed in the word*, by inherent marks of perception and of recognition (f. i., in father, water, heaven, etc.), the complex of sounds becomes the bearer of every

thing that is presented to the mind as connected with its object. We live ourselves, so to say, into such a body or group of sounds, that we feel a loss in the content of our thoughts and feelings, even when only obliged to give up the tones of our mother-tongue for dialectic variations.

The principle of motion, which presided at the birth of language, is roused up again by the intercourse with other nations, as well as by progressive culture. New words, forms, phrases are thus introduced, which must be assimilated to the remnants of the vernacular tongue, in keeping with the laws of its symphony. Witness the languages of western Europe, which are called modern, from the date of this transformation in their structure. Great poets and speakers also exert a mighty influence upon this metamorphosis. In short, languages portray the absolute conditions of life, viz. : continual motion, tempered by steadiness.

Out of the fermentation of the decaying Latin, in its mixture with its originally kindred (i. e., in germs and roots) Celtic, Teutic and other dialects, arose, by the influence of peculiar phonetic and other laws, new relatively organic languages. The vis inertiae, manifested by steadiness, inherent to the organs of speech, is modified by the momentum of mobility, by means of symphony. Both are accompanied and directed by the activity of the mind. Celerity of spiritual intercourse, abundance of fleeting parts of speech, delicacy of flexions did not characterize the primeval language, which had to produce the raw material, in a scantiness determined by the organs of speech, by acoustic as well as mental elementary categories. Many generations were required to transform this rude but picturesque language, into a fine, swift, luxuriant organism. Could we trace the papilion of language, from the egg, through all metamorphoses, we should have a complete historic picture of each respective people.

The *Chinese* and the *Sanskrita* are the two poles of the whole sphere of all known languages. This polarity, however, is but formal, showing the direction which the *one* human instinct of language has taken in its development.

Writing exerts on language either a promoting or an impeding influence: the *Dêvanâgarî* (pp. 87-91), and the *Phoenician graphic system* (p. 92 and foll.) coinciding with the sounds, on one hand; and the *Chinese iconography*, (pp. 84-87) being in constant and flagrant divorce from the sounds, on the other, being the extreme examples.

CONCLUSION.

"An exhausted composure, a worn-out placidity, an equanimity of fatigue not to be ruffled by interest or satisfaction, are the trophies of her victory. She is perfectly well-bred. If she could be translated to heaven to-morrow, she might be expected to ascend without any rapture." C. DICKENS' *Bleak House*, Chap. II., on Lady Dedlock.

WITH a few alterations, the same thing might be said of that portion of the people, which has received and is receiving "Education" in either of the usual ways, privately or in public schools. The "professional" part of that portion again may be divided, as regards the apathy in matters avowedly—(if it be permitted to say, *trumpettedly*)—of the first importance for the rising generation and for the maintenance of republican institutions, into such as have been slightly touched in the note on p. 185, and into timid souls despairing to produce any real *bonâ fide* improvement, hence attempting none. Some of this category, very "learned scholars," have been imported into this country, with some vague view to some cloudy end; but they either left for Europe (f. i., Professors *G. Long* and *H. Key*, who had been so imported by *Thom. Jefferson*) or, if they remained, they were affected with a sort of obmutescence, which is said to befall dogs in some countries; all of them becoming very good boys, sweet-tempered Dead-logs, swimming on the rapid but turbid and ungainly current of popularity, flowing into the Ocean of mystification.

Thus, while commerce, all trades and the sciences called natural are rapidly progressing; while the farmer, the sailor, the mechanic, the merchant, the artist, the natural philosopher, the medical man, are rising into a clearer region of theory, and into a more safe and expeditious one of practice: the teacher (or scholar, professor, doctor, tutor) of the youth and of the untutored mass, dooms himself to be stationary in a murky fog of medieval *hocus-pocus*. All well-bred

Dead-logs will cry out "*anathema*" on the presumptuous writer of this essay.

In closing it, he wishes to impress on the mind of such as may not altogether be shocked out of self-consciousness by his rude hints, that he does not hope any Reform, worth this name, in the would-be systems and methods of primary education, within this generation. His conscience, however, will be at ease for having frankly told what he feels on the subject. Unhappily for his exchequer, he has the misfortune,—if it be really one, when compared with the "fortunes" of those whose wretchedness is envied by the poor sort of wretches,—to differ from those who have

" Mel in ore, verba lactis
Fel in corde, fraus in factis."*

He has the presumption to believe that

" Nicht is Gold was gleisst,
Glück nicht Alles was so heisst,
Nicht Alles Freude, was so scheint:
Damit hab' ich gar Manches gemeint."†

Should any of the hyperborean Unruffled ones, who does not see a splendid rainbow of glossologic peace in the preceding pages, take the trouble to bestow a somewhat close and repeated attention on their contents; he may find, at least, some pavonaceous colors, shining here and there, on the surface. Coals, raven-feathers and pools of water offer, notwithstanding their unsightliness, many points worthy of study. The present little heap of coal does not aspire to a higher destiny.

Those readers who have availed themselves of the call on p. 12 (compare St. Matth. xx. 1-16), even as late as "the eleventh hour;" who have resigned themselves to wade through the dry, dreary and dusty details set before them, will, of course, form any opinion they please. But that class which has been characterized in the last paragraph of p. 16, on pp. 33, 34, and in some other passages, is past redemption by any attempted reform. No cautery is potential enough

* "Honey in mouth, words of milk: Gall in heart, deceit in deeds."

† "Not is gold, what glitters, Luck not all, what so (is) hight (called, hailed), Not all frolic (joy), what so sheens (seems): Therewith have I quite many (a thing) meant."

to produce a healing reaction in their narcotized core (both cor and cerebrum) unless, may-be, an irritation in the occiput. "Habeant sibi!"

It seems almost needless to add that the book has not been intended to be either a complete detailed treatise on a specific language, or a complete expositor of all that could be said on the nature of language, in general. It is rather a feeler (p. 162 and top of 163) of the capacity of public taste, a poker into the Alps of school-dust, and a broom which may help to sweep out some of it. Unless and before this latter operation be performed, the suggestions of the book cannot be productive of as much benefit as perhaps they might on that condition.

Should the fate of the book show a desire of an amendment in elementary and organic instruction, more elaborate, less polemic and quite practic treatises will be offered to a public which is not repelled from progress by being told "*the truth, the whole truth, and nothing but the truth.*"

EXCURSUS.

A) From page 10.

A SHORT HISTORY AND LITERATURE OF PHILOLOGY.

Those who desire a fuller account, may consult *J. W. Donaldson's New Cratylus*, Lond. 1839, 2d ed. 1850. The heads of it are given here, together with a more ample indication of the most prominent authors, and with some observations.

The principal ancient work on language, i. e., the *Cratylus* of *Plato*, has been given in epitome in Chap. IV. p. 126-140. Some other topics connected with language may be found in the text and notes of *J. Harris's Hermes*, Lond. 1759 and 1816.

The *Romans* borrowed their arts, philosophy and grammar from the Greeks, feeling as they did little interest in the ethnic condition of their vast empire on the grounds of common humanity, though they esteemed very highly the noble character of individuals. They mixed very little with the inhabitants found in their provinces.

Polybius is the only one of the ancient writers, who justly appreciates man; speaking of nations as of members of one body, whose single history can be understood but by a comparison with that of others.

Since *Boethius*, the last Latin philosopher, who was put to death at the order of the Gothic king Theodoric, in the 6th century, the mind of Europe seemed to have been drowned in Lethe.

Although *Christianity* (p. 32, 2d paragraph) placed the idea of humanity above that of nationality, and raised the value of individuals, the spirit of true love of truth and of justice has, nevertheless, not yet pervaded even our present plans of moral and intellectual education. The Romish hierarchy kept down letters and sciences, from interest and from pretended religious scruples, exercising itself a scanty monopoly of copied and crabbed Latin learning, while neglectful of the better Greek literature.

The *Reformation* restored, to some extent, the rights to individuals; it stimulated the mind to researches and awakened respect for vernacular tongues: yet its effects on true science were and are yet one-sided, and the æsthetic culture is less attended to by it, than it deserves to be, as one of

the three Graces of humanity. Nor is so much due to the church-reform as is claimed for it.

The introduction of *Types* (p. 103) in 1440, the *fall of Constantinople* (1453, May 29), with its consequent scattering of learned Greeks and of ancient works over Europe, the discovery of America, some other discoveries and inventions before and about this period, and the general, though slow breaking forth of common sense, were all, so to say, in joint partnership, instrumental in altering what is vaguely called "*the spirit of times*," for the better. This very buoyancy in the mind of Europe was itself, indeed, the predisposing cause of the schism from the church of Rome. However this may be, the mind awakening from the medieval lethargy, like Epimenides, found all things altered except itself, and it turned eagerly to the former waking and thinking world, to use Donaldson's words. Unhappily the awakening mind was straightly laced into grammatic boots, which cramp its natural feet even in our gas-enlightened age.

"The *Gram·loquitur, Dia vera docet, Rhet verba ministrat*," or the *trivium* of the schools, entwined with impious theological dreams and squabbles, became the heavy ballast of the God-given soul, that keeps it from soaring, on a grating drag even to the present time.

What with Aristotelian ill-understood logic and metaphysics, with the quarrels between reason and so-called orthodoxy, with questions about universals, with controversies between realists and nominalists, with all this school-dust; poor Common Sense had no more chance of being allowed to look about itself, than during the preceding more brutal ages of migrations, crusades, witch-smelling, heretic-roasting, etc., times.

Wm. of Occham, a Franciscan monk, proved that words are tools of reasoning and not real objects of science, thus laying the foundation of rational grammar, in opposition to so-called Realism. He is said to *have overthrown the worship of words*. From this the writer of these lines has the misfortune of being obliged to dissent, seeing that even the American people are being mystified by the "great M . . . r," by all sorts of featherless birds, etc., which deal in mere words and even in mere song, in this 2d half of the 19th century. *Mart. Luther* preferred Occham's Nominalism to the scholasticity of Thomas and of Duns Scotus, and created a sound revulsion in favor of the High-German tongue, by his translation of the Bible into it.

Franc. Petrarca, the Anacreon-Pindar of Italy, did much towards instilling enthusiasm in favor of the ancient writers. *Reuchlin*, *Budæus*, *Erasmus of Rotterdam*, Luther's friend *Melancthon*, and some other master-minds were efficient in the same direction.

The ambitious projects of *Charles VIII.*, *Louis XII.*, and *Francis I.* of France (end of 16th and 1st half of 17th century) on Italy, contributed much towards a diffusion of letters. The family of the *Etiienne*, and other Frenchmen, as *Casaubon*, *Saumaïse* (latinized into Stephani, Salmasius), *J. J. Scaliger*, though of Italian origin, *Muretus* (in Italy) distinguished themselves by philologic researches.

The university at *Leyden*, with which the city was rewarded for its heroic defence, 1574, was the precursor of others in the Netherlands, and surpassed all Europe by its philologic school.

The publication of Greek and Latin writers, versions of the same, variant readings, commentaries, verbal criticisms, comparisons with Hebrew, etc., seasoned by quarrelling among the editors and commentators, absorbed almost the whole attention and industry of the scholars of the next period, after the last named one of more genial minds.

More enlightened scholarship was introduced by *Bentley*, whose ingenuity and learning were unrivalled. He was succeeded by men very able in verbal criticism, such as *Dawes*, *Porson*, etc. Yet the range of comparison between languages was very narrow, and limited to single words. The Hollanders were indefatigable in examining old lexicographers, but their principles were not well founded. Most prominent in what is called classical philology were *Ruhnken* and *Drakenborch*. On their model were *Gesner*, *Ernesti* and some other Germans, about the middle of the 18th century.

Lessing emancipated German literature from French trammels, and *Winkelman* laid the foundation to the archæology of art; the ingenious *Leibnitz*, *Ludolf* (p. 112) and other eminent Germans before them, having written in Latin and French. *Heyne* extended philology, hitherto confined to Greek and Latin authors, to the archæology of ancient monuments, combining with it principles of taste. German scholars were wont to model their own vernacular on ancient patterns. *F. A. Wolf*, the most purely literary genius that ever marched with the heaviest baggage of book-learning, combined Heyne's school with the revival of Bentleian spirit.

As no pragmatic history of any specific branch of the science of language is here to be expected, it must suffice to mention the names of some prominent men, without an attempt at exact chronology, at completeness, or at a distinction of their pursuits; the more so as their works are generally known. *Klopstock*, *Voss*, *Wieland*, *Herder*, *Bouterweck*, *Schiller*, *Goethe*, *Boetticher*, *J. P. Richter*, etc., *Niebuhr*, *Heeren*, etc., *Bullman*, *Herrmann*, *Matthiæ*, *Thiersch*, *Lobeck*, *Passow*, *Böckh*, *Welcker*, *Schneider*, *Scheller*, and a host of others (the omission of whose names ought not to be construed either into an intended slight of their great merits, or into ignorance on the side of the writer of this sketch)—were stars of first magnitude in the galaxy of German literature.

The study of philology, connected as it is with that of antiquities, of æsthetics, of philosophy, ethnography, and, indeed, more or less, with all human pursuits, sciences and arts, is especially linked with that of the civil or Roman law. The discovery of the fragments of *Gaius* gave a new complexion to the history of jurisprudence. *Savigny* was, at once, one of the greatest lawyers and philologists. In short, the wide reach of philology in Germany may be perceived from the various definitions made of it, by many of its votaries, some of which we find recorded on the first page (9) of our introduction. Philology made more progress within the last half century in Germany, than during the two preceding centuries.

The other nations stand at considerable distance from the Germans, in this respect. The Danes had their *Niebuhr*, the *father*, whose *son* ranks high among historians. Although the former was most distinguished as a traveller, he may not unfitly take rank with the latter in the halls of philology. *Rask* is another celebrated man who did much, not merely on Scandinavian but also in oriental languages. The nationality of the writers, whose works are about to be mentioned soon, will be pointed out; so that no imputation of unjust partiality ought to be made on the writer.

Quite a respectable cluster of more industrious, more pious and more learned than acute-minded men, have exerted themselves in the field of Hebrew letters, but with no success commensurate to their good will. Among them may be mentioned: Bishop *Walton* who asserted that Eve and the snake conversed together by speech, and the like; *Bochart*, *Hugo Grotius*, *Huet*, *Leclau*, *Bozhorn*, *Rich. Simon*; among the more recent: *Genesius*, *Ewald*, *Fabre d'Olivet*. In other Shemitic languages *Erpenius*, *Silv. de Sacy* are real princes.

The scientific study of the Chinese language dates from the erection of a chair in Paris, 1815, at the suggestion of de Sacy. It was carried to a high degree by *Abel-Rémusat* and by his pupil *Stan. Julien*. The works of *Marshman*, *Morrison*, *De Guignes*, *Medhurst*, *Gonsalvez*, *Callery*, of many Jesuits, of *Gutzlaff*, of the American *Bright*, together with the exertions of the Anglo-Indian school and of the apostolic college at Macao, etc., have contributed largely to open the eyes of Europeans on this most important manifestation of the human mind.

But a new branch of the science in question has grown up, by the side of the classic and biblic ones, namely the Indian or Sanscritic. *Jos. Scaliger* had already noticed the resemblance between the Persian and German languages, although he was far yet from finding their common origin. When *I. Lipsius* (1599) and *Salmasius* (1643) compared the modern Persian with the Greek and Teutic, they had no fixed principle to go upon. *Leibnitz* was the first to point out the true method of inquiry; he saw that the Hebrew had no claim to maternity, and he showed that, in order to arrive at something determinate, it was necessary to compare all languages, even such as are most remote from one another, and that the simplest, most important words ought to be most closely examined.

A new turn was given to the inquiries into language by commercial navigation and by the desire of the various Christian sects to propagate their dogmas. Pope *Urban VIII.* founded, in the first half of the 17th century, the *Collegium de propaganda fide*, at Rome, which received pupils from almost all nations of the earth, and sent out missionaries for the purpose indicated by its title. The Jesuits were indefatigable and most successful in their exertions, among the missionaries of all Christian sects and among those of other Catholic orders. *Colbert*, the great minister of France, founded in 1665 the *French East-India Company*, which also promoted the labors of the missions. The United provinces of the *Netherlands* established factories in Batavia and acted in the same direction; they also establish-

ed presses at Colombo, etc. Protestant *Danish* missions worked (1705) in Tranquebar, on the coast of Coromandel; but, being less zealous themselves, their men were drawn principally from Halle in Germany, whose labors, however, compared with those of others, were rather mechanical. The *English* settlements (1727) at Madras and elsewhere contributed to swell the ranks of those who did not go to the East in quest of mere money.

Some touches will be sufficient to show how the glossologic treasures were unsealed to Europe. *J. E. Hanxleben*, a German Jesuit, in the beginning of the 18th century, obtained first and secret instruction in Sanscrit from two Brahmins. *J. Ph. Wesdin* (named *Fra Paulino* a S. Bartholomæo), a Hungarian, was the first who gave us extracts of Sanscrit books and who compared the Sanscrit and Zend with German and Latin; but, as he was imperfectly acquainted with the Sanscrit, his polemics against the English at Calcutta injured but his own reputation. *J. Z. Holwell* (1727-57) resident at Bengal, furnished information on the cosmogony, mythology, etc., of the Gentoo; being the next European, after Hanxleben, who acquired the Sanscrit. *Dow* was the third who learned this language, also secretly. Among the French, *Poucher d'Obsonville* made himself known by an edition of the Puranas which are the sacred Hindoo books of the second class. *De Guignes* (1759) deserved well about the ancient Persian, Chinese, etc. *Abr. H. Anquetil du Perron* did much towards bringing to the notice of Europeans the Oupneek'hat or extracts of the 4 Sanscrit Vedas, in a Persian translation; thus introducing the knowledge of the Zend and Pehlvi: although himself not much of a scholar.

By the peace of Paris, 1762, the fall of the French power in the East Indies was diplomatically sealed, and the English became its heirs. *Warren Hastings*, the Governor of the E. E. I. Comp., employed eleven pundits (legists) in Fort William to translate the Hindoo Brahminic as well as Mahometan laws into English, which were edited, 1776, by *N. B. Halhed*, who also published a Bengalee grammar. He says in the preface to the latter: "I have been astonished to find the similitude of Sanscrit words with those of Persian and Arabic, and even with Latin and Greek: and these not in technical or metaphorical terms, which the mutation of refined arts and improved manners might have occasionally introduced; but in the *main groundwork* of language, in monosyllables, in names of numbers, in appellations of such things as could be first discriminated at the immediate dawn of civilization." Sir *Wm. Jones* was highly instrumental in not only acquiring himself, but also in encouraging and leading on others to acquire a knowledge of all things connected with Asia, especially with Persia and the E. Indies. He published between about 1771 and the end of the century, a Persian grammar, translations of the Sanscrit drama *Sacotala*, of the *Gita-govinda*, the ordinances of Menu, etc., etc. He also founded the Academy at Calcutta, the Asiatic researches, etc.

Other Englishmen worthy of honorable mention are: *Richardson*, published a Persian lexicon, 1777. *G. Hadley*, a Hindoo grammar and dictionary, 1798. *J. Ferguson*, Hindoo grammar and dictionary. *J. Gilchrist*,

H. T. Colebrooke, digest of Hindoo law, on contracts, on Sanscrit and Prâcrit language, 1801. *Chas. Wilkins* published the theologic episodic Bhagvat-Gita (part of the epic poem of Maha-Bharata); he translated Hitopadesa, a collection of Fables by the Brahmin Vishnar Sarna (known under the name of the fables of Pilpai); he gave us a very good Sanscrit grammar, etc. The first classic work in Dêvanâgarî was brought out by *Carey*, at Serampore, 1804.

Other countries of Europe pride themselves also with having contributed towards laying open this new mine, which is not only fertile of interesting views into the history of humanity, but which has also altered the whole aspect of philology, of ethnography and of all other sciences related to a correct appreciation of human speech (see p. 156-158). The *Museum Borgianum* at Velitri contains a rich collection of materials and of manuscripts from the East Indies, Ava, Pegu, Siam, etc.

Fred. Schlegel, while in England, at the beginning of the present century, learned some Sanscrit from *Hamilton* and, afterwards, at Paris from *Langlès*. He published a work "Ueber die Sprache und Weisheit der Indier" (on the language and wisdom of the Indians), which created a stir among the learned. But the more solid Sanscrit scholarship was founded by *Franz Bopp* of Berlin (who, in Pott's words "opened the sacred gates to the Zend" also) and by *A. W. Schlegel*, seconded by *W. Humboldt*. Bopp published many valuable works, the principal of which are: *Vergleich. Grammatik* (comparative grammar) of the Sanscrit, Zend, Greek, Lat., Litvan, Slavic 1833-7, Englished by Eastwick, Oxford, 1845-50; Sanscrit grammars in Lat. and in German; glossaries, etc.

A legion of writers followed in the wake of Bopp, and the study of the Sanskrita became quite an anchor of hope for the discovery of the punctum saliens of human speech (compare p. 160 Germs). Only some of the hosts of Sanscritans can here be mentioned, among whom excel *Dr. A. F. Pott*, who wrote very valuable "Etymologische Forschungen (etymol. researches) 1833-6; on Gypsies; on the Quinary system of numeration, etc. *Dr. Alb. Hofer*: Beiträge zur Etymologie und vergleichend. Grammatik, 1839 (contributions to Etym. and compar. gram.), he publishes also a philologic periodical; etc. *Dr. H. E. Bindseil*: Abhandlungen allgem. vergleich. Sprachlehre, etc., 1838 (treatises on universal compar. glossology). *Wüllner*: Heber die Verwandtschaft der Indo-German. Sprachen, Einleitung über den Ursprung der Sprache (on the affinity of the Indo-Germ. lang. introduction on the origin of language). *Parran*: Racines naturelles Semito-Sanscrites, 1852 (containing but a travesty of *Fabre d'Olivet's* views on Hebrew roots, on which Sanscritic orthodoxy is here engrafted). *Eichhoff*.

Chézy, *Bohlen*, *Böttlingk*, *Lepsius*, *Lassen*, *Eug. Burnouf* (greatest Zendist) are not mere shadows of great names, but of really sterling merit. Others have been noticed in the proper places of this book, f. i., *K. O. Mueller*, p. 32; *Rosen*, *Westergaard*, p. 157; *Charée*, p. 163; etc. But it would be unpardonable not to mention *W. Humboldt* again (p. 22) whose work on Kawi (p. 91) is called by *Bunsen* (author of a great work on

Ægypt and of others on subjects of great interest) "*the calculus sublimis* of linguistic theory, placing Humboldt's name in universal ethnologic philology by the side of that of Leibnitz."

Joh. Chr. Adelung's Mithridates oder allgem. Sprachen kunde, etc., IV., Th. 1806 (M. or universal notice of languages etc.), contains specific literatures of all languages which were then known to the literati of Europe; the "Lord's Prayer" being the basis of comparison. *Joh. Sev. Vater's* Vergleichungstafeln der Europ. und Süd-Westl. Asiat. Sprachen, 1821 (comparat. tables of the Europ. and S.-W. Asiatic languages); a work on the "ancient Prussians" 1821; etc., works. *Eichhorn's* Geschichte der Litteratur (hist. of literature). *Ersch and Gruber's* Encyclopædie, and many other periodic works on subjects connected with the study of languages, afford ample assistance to the student who is desirous of perfecting himself in these pursuits.

Among the academies and societies for the promotion of linguistic lore, the academy of *St. Petersburg* has great many advantages arising, in part, from the wide extent of the Russian empire and from the liberality of government in favor of ethnographic researches. But *Berlin* may be safely looked at as the metropolis of every thing connected with anthropology on the widest scale.

Jacob Grimm's "deutsche Grammatik and his Geschichte der deutsch. Sprache" stand, it may be said, at the top of the huge pyramid of German works on their language.

On Celtic, *J. C. Prichard's* Eastern origin of the Celtic nations; compar. with Sanscrit, Greek, Lat. (as supplement to his Researches into the physical origin of mankind), 1831. *Ad. Pictet's* de l'affin. des langues Celt. avec le Sanscrit, 1837; *Sharon Turner's* work on the Gauls; *Dr. Lor. Dieffenbach's* Celtica, etc.; *Le Gonidec's* grammar 1807 and Dictionary 1821 of the Breizouneec (or Armoraic, or Bas-Breton); *Owen's*, *Evans's*, *J. Walters's*, *Radowitz's*, works on the Cymræg (or Welsh); *Pryce's*, *W. Gambold's* on Cornic; *M'Farlane's*, *Lhwyd's*, on Irish and Gaelic; *Stewart's* and the *Highland Soc.'s* works of Erse; etc., furnish valuable materials. Works of older date are also not scarce, f. i., *Du Fresne*; *Boxhorn's* orig. Gallicæ; *Chalmers's* Caledonia; *Ritson, Bullet*, etc.

On Slavic. Russian academy of the Russian language, founded by *Catharine II.*, 1783, under the first presidency of princess *Dashkoff*. The works of *Pallas*, *Schischkow*, etc. *Jos. Dobrowski's* many excellent works on the Bohem. and other dialects of the Slavic language. *P. J. Schaffarik's* works. *S. B. Linde's* great comparative Polish lexicon and etymologic inquiries. *Joach. Lelewel's* various geographic, historic, and other very conscientious and accurate works, especially on Poland. *Dankowski's* die Griechen als Sprach. verwandte der Slaven, 1828 (Greeks as kindred in language with the Slavons). Consult a valuable article on Slav. literat. (in the Biblical Repository of Prof. Edw. Robinson, 1834) by *Mrs. Robinson*. *Franc Miklosich's* "radices Slovenicæ veteris dialecti," 1845 and *S. Joan Chrysostomi* Homilia in ramos palmarum; slovenice, latine and græce, etc. *G. C.*

Kirchmayer's hypothesis of a common universal language; and his opinion of the Slavic being a daughter of the Celto-Scythic, deserves mention on account of its singularity.

The best works on the languages of Southwestern Europe, are: *M. Raynouard's* *grammaire comparée des langues de l'Europe latine dans leur rapport avec la langue des Troubadours*, 1821; and some other works of his. *Fried. Diez's* *Grammatik der romanischen Sprachen*, 3 Vol. 1836-1844. *J. B. B. Roquefort's* *glossaire de la langue Romane*, 1808. Many good materials on the metamorphosis of the Latin into the "lingua volgare" may be found in *A. Muratori's* *Antiquitates Ital. medii ævi*, Mediol. 1739. *Bunsen* gives a comprehensive account of the rise of the *Romanic languages*, in the papers of the Brit. Associ., 1847.

Let us conclude this short sketch with an alphabetic list of the names of men who have influenced in various ways the fate of languages.

Alfred the Great, 871, p. 100. *Becker's* Germ. grammar, first rate. *Beke's* orig. biblicæ. *Benfey's* Greek grammar, lexicon of roots, etc., 1839. *Benary*. *Bernhardi*. *Comte de Bray: essai crit. sur la langue de Livonie*, 1817. *De Brosse's*: *traité de la formation mécanique des langues and des principes physiques de l'étymologie*, 1765. *Bryant's* analysis of mythologie. *Camden. Mer. Casaubon: de quatuor linguis: Græca, Lat., Hebr. and Sax.* 1650. *Chardin* on Persia. *Charles the Great*, 768-814. *G. Curtius* on the results of comparative philology. *Denina's* clefs des langues, dedicated to Napoleon. *Diesterweg* über Sprach- und Selbst-unterricht (on language and self-teaching) 1835. *Drechsler: Grundlegung zur wissenschaftl. Construction des gesammten Wörter- und Formen-Schatzes*, 1830 (basis to scient. construction of a universal word- and form-treasury); treats somewhat on the signification of sounds. *Drummond's* *origines*. *Faber* on the Cabri.; with futile etymologies. *Court. de Gebelin*; monde primitif; fanciful. *Pierquin de Gembloux: idiomologie des animaux*, 1844; interesting. *Gibson's* views on language are judicious, but not very expansive. *Dr. Good's Book of Nature* suggests that almost every dialect expressed the same idea by the radical of the Hebrew *ab*. *Grotendorf's* excellent works on Latin. *Jos. v. Hammer's* first rate works on many, especially on Shemitic and Tataric, languages, etc. *Harris's Hermes*, declared by Lowth "the most beautiful and perfect example of analysis...since Aristotle." This is saying rather too much! *M. Harrison's* rise, progress, etc., of the Engl. lang. *Hartung's* Lat. Syntax, limps in etymology. *Hemsterhuys* has thrown much light on the organization of the Greek l. *Henshall's* etymol. organic reasoner; on the Gospel of St. Matthew in Gothic, and on the Saxon Durham-book, 1807; polemic. *Hickes'* (see p. 100). *Ihre* on Scandinavian. *Junius* on A.-Saxon. *Jamieson's* etymol. Scot. diction. dwells of Germ. origins, though falling short of the primitive sense. His "Hermes Scythicus" points out the common origin of many Gothic and Greek prepositions, but often errs in mythic names. *Ben. Jonson. Kämpfer* on Japan. *M. Kavanagh's* "discovery of the science of languages," Vol. II., Lond. 1844. Without doubt the most flippant work in existence! *Kircher's* China illus-

trata, 1667. *Jul. Klaproth's Asia polyglotta*, accurate but very hypothetic. *Landseer's Sabæan researches*. *Layard's researches*. *Lennepe's* notions are called fanciful by Bloomfield; he gives slight indications, that letters have a meaning in themselves. *Lersch's Sprachphilosophie der Alten* (language-philosophy of the ancients). *Malte-Brun. Maximilian I.*, emperor of Germany, great linguist. *Comte de Maistre. Ménage. Bar. de Mérian's principes d'étude compar. des langues*, 1828; excellent. *G. Micali's storia degli antichi popoli Ital.* 1832. *Michaelis' de l'influence des opinions sur le langage*, 1762. *Wocher's Phonologie*; new work. *P. F. J. Müller's Ursprache* (original language) 1815; guesswork. *Dr. M. Müller's observ. on the orig. meanings of Sanscrit, and suffixes* (in the reports Brit. Assoc. 1847). *A. Murray's hist. of Europ. languages* (see page 181). *Nemnich's Catholicon*; terminology of navigation, commerce, etc., in several languages. *F. Nork's Lat. etymol. Wörterb.*, 1837, gives a mystic account of letters, on the principles of *Kanne*. *Pinkerton* (pseudonym Rob. Heron) says that the Engl. language is in want of 8000 vowel-terminations, when compared with the Greek! *Präfer's kritische Hebräi. Grammatologie*, 1847; rather obscure, though full of suggestions. *Karl Ritter's* (the prince of Geo- and Ethno- graphers) many excellent works; Berlin. *Ol. Rudbeck* gives clumsy accounts of words. *Selden. Ever. Scheide* (edit. of *Lennepe's*) absurdities are only matched by the trifling with ancient etymologies, as Dr. Blomfield says. *Schmilthenner's deutsche Sprache lehre*, 1823-6; valuable. *A. Schultens* contributed towards putting the study of languages on a better footing. *C. Schwenck's etym-mythol. Andeutungen*, 1823 (etym-myth. ninth. hints); deutch. Wörterbuch (germ. lexicon); latein etymol. Lexicon; valuable works. *Skinner* well deserved about Engl. *Spelman* on terms of law, on medieval words. *Stern's Grundlage der Sprachphilosophy* 1835 (basis of the philosophy of language). *Dr. H. Steinthal's Classific. der Sprachen* (classif. of languages); and *Ursprung der Sprache im Zusammenhange mit den letzten Fragen alles Wissens. Endresultat der Ansichten von W. Humboldt, verglichen mit denen Herder's, Hamann's*, 1852 (orig. of lang. in connection with the last questions of all knowledge. Final result of the views of W. Humboldt, compared with those of Herder, Hamann). *H. F. Talbot's Engl. Etymologies*, 1847; shallow. *H. Tooke's diversions of Purley*; explains conjunctions, prepositions and other indeclinable words; but he often errs. Not used by N. Webster. *De Stutt de Tracy's* valuable works. *Trench's study of words*, 1851; shallow, courting popularity. *Turgot. Sharon Turner* on A.-Saxons, and his other valuable works. *Ger. Vossii's* Latin etyma are often conjectural. *G. Wakefield. Waechter's* very valuable work on German, written in Latin. *St. Weston's* specimen of conformity of the European languages, particularly of the English, with oriental lang. 1802. *W. B. Winning's* manual of comparative philology, 1838. *Whiter's Etymologic.* magnum confounds words of different elements; yet he says that the same elements convey the same train of ideas.

New works are continually pouring upon us, but many of them are

rather recapitulations or rifaccimenti of what had been said before, and often better. Though glossology is still far from full maturity, it has fairly come of age. It includes the manifestations of the clucking and smacking Bosjeman, the mountain-archives of Persia (p. 24, 105), the hissing "brzmioncy jezik" of the Pole, the jaw-breaking "strec prst prz krk" (stick the finger through the neck) of the Czech (Bohemian), the sneezing-hissing sounds of the Armenian, the nasal twang of the Portuguese, the 'cha' wa' chi' of the Chinese, the spell(ing) bound English, etc.

As regards the science of language in strict sense, *Cardinal Mezzofanti*, the peace-making blacksmith *Elihu Burritt*, the learned father *Ioanelli* of Naples, are so far from it, as *Cuvier*, *Goethe*, *Liebig* are from *Barnum*, from the author of the welcome-song for *Jenny Lind*, from the mental alchymist of *Tripler-hall*.

B) from page 20.

The various classifications of the races of man form a fit introduction to that of the languages. It is therefore that the former are here given first.

BLUMENBACH assumes 5 varieties (p. 30) of men.

CUVIER admits 3 stems: I. *Caucasian*, a) Armenian, containing Assyrian, Chald., Arab., Phoen., Hebr., Abyssin. Ægypt (?) b) Indian, whose races are: Sanscrit (anc. Pers., Hind.), Pelasg. (Celt. ? Greek, Latin), Goth. (Germ. and Holland., Engl., Dan. and Swed.), and Slav. (Russ., Pol., Czech, Wend.), lastly Scyth. and Tatar. (Parth., Turk., Fin., Magyar.—II. *Mongolic* or *Altaic*; i. e., Kalmuk, Kalkas-Mongol, Mantshu, Japan. and Corean, Sibir. (Samojed., Lap., Eskimaux).—III. *Negro* or *Æthiopic* (see p. 112) without a sharp separation into races.

FISCHER (synopsis mammalium) admits 7 races: I. *Iapetic*, which contains: Caucas. (proper or Georgi; Pelasg. or Grk, Roman etc.; Celt. or Gall., Scot., Armorica; German or Teut., Engl., Dan., etc.; Slavic or Boh., Pol., Litvan, etc.), Arab (Atlantic or Phoen., Numid., Guanche; Adamic or Abyssin., anc. Ægypt., Jews, Armen., Arab), and Indic or Hindu.—II. *Malaitic*, espec. Occident. (New Zealand, Soc., Friend-, Sandwich-islands; anc. Peruv.; Mexic. ?) and Papu (proper; N.-Guinea, Waigui, etc.).—III. *Scythic* (Kalmuk, Mongol), espec. Sinic (Chin., Cor., Jap., Tonkin) and Hyperbor. (Greenland, Lap., Ostiak, Eskimo).—IV. *Americ.*: Patagon.—V. *Columbic*: natives of N. America, E.-Mexico, Antilles, etc.—VI. *Æthiopic*, espec.: Caffèr (Afric. betw. 20° and 42° S. lat., and coasts of Madagascar) Melanoides or blackish (Madagasc.; coasts of N.-Guinea, N. England, Buka, Feejee isles, Van Diemen's land; Papua, Madecasses) and Hottentots on the Cape of Good Hope.—VII. *Polynesian*, i. e., Alfores, Austral.; Molucca and Philipp. islands; Virzimbs of Madagascar.

LESSON attempted 2 divisions, the last (in his species de Mammifères) into 6 races: I. *White*: Arab (and Hebr.), Caucas. (proper and Greek, Turk. and Tatar.), Celt., Teuton. (Scandinav., Slav., Fin.).—II. *Nut-brown* or *Blackish*: Hindu (proper, Gipsy, Abyssin., Ova or Madecass), Caffèr, Papu (or Negro-Malay, Alfores), and Endamen (Austral).—III. *Orange-colored*: Ma-

lays.—IV. *Yellow*: Mongol (Chin., Tungus, Kalmuck, Eskimo), Mongol-Pelasg. (Tagales, or Carolin., Oceanic, Dagak, which last again: Batta, Alforese, etc.) *Americ.* (Ando-Peru., Pampa-Ind, Guaran).—V. *Red*: Caraihs (proper, and Seneca, Mohawk, Chippeway).—VI. *Black*: Negro or *Æthiop.*; Asiat. Negro (Mihada or Pulieda consisting of Bhil-s of Maleva, Kul-s of Guzerate, Kuir-s), Nigritians or *Ætas* (Negroes del monte, Endamen), Tasman, Hottentot; Bosjemen.

DUMERIL suggested 6 varieties: I. *Caucas.* or Arabo-Europ. II. *Hyperborae.* III. *Mongol.* IV. *Americ.* V. *Malay.* VI. *Æthiop.*

LINDENSCHMIT (Riddles of the form-world, 1846) counts but three races: I. *Scyths*, small, with narrow slit in eyes, mostly horsemen. II. *CELTS* or *GERMANS*, originary of Europe, blond, blue-eyed. Penetrated as far as *Ægypt*, but returned northwards. III. *ÆTHIOPS*, Moors.

VIREY (according to the *facial angle*) distributes men into 2 groups, containing 6 races: A) *Fac. angle of 85° to 90°*: I. *White*: Arab., Ind., Celt., *Caucas.* II. *Yellow-brown*: Chin., Kalmuk, Mongol, Lap. III. *Copper-color*: *Americ.* or Caraihs. B) *Fac. angle of 75° to 85°*: IV. *Dark-brown*, Malay or Ind. V. *Black*: Caffre and Negro. VI. *Blackish*: Hottentott and Papu.

DESMOULINS divides thus: 1. Celt, Scyth, Arab. 2. Mongol. 3. *Æthiop.* 4. East-Afric. 5. South-Afric. 6. Malay or Oceanic. 7. Papu. 8. Negro-Ocean. 9. Austral. 10. Columbi. 11. *Americ.*

BORY DE ST. VINCENT bases his distribution into 15 stems, on the *hair*: I. *Smooth straight haired*: A) in Old World: 1. *Iapetic*: a) wide dress, women slaves: *Caucas.* race (Mingrel, Circass., Grusin.) and Pelasg. race (ancient Greeks and Romans), b) close-fitting dress, women free: Celt. race (anci. Britons, Gauls), and German race (Teutons and Slavons). 2. *Arabic*: Atlantic race (Anci. *Ægypt.*, North Africans). b) Adamitic race (Hebr. and other Syri). 3. *Indic.* 4. *Scythic*, in Buchary, Daury, East of Caspian sea, etc. 5. *Chinese.* 6. *Hyperbor.*: Lap., Samojed, etc. 7. *Neptunic*: a) Malays, b) Oceanians, c) mixed Papus-race. 8. *Australian.* B) In New World: 9. *Columbian* on the St. Lawrence, in Mexico, on the Antilles, in Guyana and Cumana. 10. *American* on the Orinoco and Amazon rivers, in Brazil, Paraguay and Chile. 11. *Patagonic.* II. *With curly hair*: in Africa and in the South-sea: 12. *Æthiop.* negroes of Mid-Africa. 13. *Cafres* of South-Africa. 14. *Melanio* or *black*: Madagascar, N.-Guinea, Feejee-isles, Van Diemen's land. 15. *Hottentotts.*

LINNEÆUS MARTIN (Nat. hist. Man, 1844) makes 5 stems: I. *Iapetic*: head oval; front free; nose prominent; cheek-bones scarcely protuberant; zygomatic arch moderately depressed; ears small and close to the skull; teeth vertical; chin well-shaped; hair long, rarely curly, never woolly; beard full; color various. *Europeans*: Celts (peoples with sundry dialects, anciently in Gaul, Lower-Germany, Italy, Spain and on British isles), Pelasgi (Greeks, Romans), Teutons (Goths, Vandals, Alemans, Franks, Germans, Angles, etc., in N.-Western Europe), Slaves (Russ., Pol., Croats, Boh., Bulgars, Kosaks). *Asiatics*: Tatars (anci. Scyths, Parths, Tatars, Kirgises, Us-

becks), Caucasians (Grussin or Georg., Tsherkess, Mingrelians), *Semits* (Arabs, Hebr., Assy., Chald., Phoen.) Sanscritans or Hindus. *Africans*, Mizramites (anci. Ægypt. and Æthiop., Abyssin., Berbers, Guanches of the Canary Islands).

II. *Neptunic*: head-round, sometimes flattened at the sides; face somewhat oval; cheek-bones and zygoma protuberant; eyes more apart than No. I., and somewhat leaning towards the nose; iris black; teeth vertical; hair long, straight, black; beard thin; limbs well-shaped; soles little; skin tan-colored or yellowish-brown. *Malays*, native of the Malayan peninsula and inhabitants of the coasts of the Indic archipelago. *Polynesians* (Ovas of Madagascar, N.-Zealand, Sandwich-isles; perhaps also founders of the Peruvian and Mexican Empires).

III. *MONGOLIC*: head raised at vertex; cheeks and zygoma prominent and very broad; platter-face; eyes small, button-hole-like, aslant; eyelids swollen, upright; brows arched; nose squashed, widely open nostrils; chin retiring almost beardless; deeply marked countenance, at times with ruddy tints; ears great and wide; mouth wide, teeth vertical; hair coarse, stiff, black; skin yellow-brown, tanned; considerable variety of stature. *Mongols*: Mongol-Tatars, Mantshu, Kalmuck, Chin., Corean, Japan., Thibet., Butans, Owans, Peguans, Siamese, etc. *Hyperboreans*: Ostiaks, Tungus, Samojed., Tshuktsh, Laps, Eskimos.

IV. *PROGNATIC*: head compressed sideways; cheeks and zygoma prominent; front narrow, jaws great, protuberant; incisores-teeth obliquely forward; lips swollen; nose flattened, with wide thrills; hair mostly woolly, rarer curly or stiff and long; beard thin and stiff; skin black to brown. *Afric. Negroes* and Caffres, *Hottentots*: Namaaquas, Coras, Gonaaquas, Saabs (Bosjemen). *Papus*: N.-Guineans, Feejee-isles, Van Diemen's land, Madagascar. *Alfurus*: N.-Guinea, some islanders of the Indic archipelago, N.-Holland., and Virzimbres of Madagascar.

V. *Occidental*: head-vertex high (unless artificially depressed); front flat; cheeks and zygoma prominent; eyes narrowly split, mostly oblique; nose tolerably high, sometimes depressed with wide open thrills; mouth large; teeth somewhat aslant; beard thin; hair long, bristly, black; skin dark-yellow or coppery. *Columbians*: N. Americ. Ind., natives of Mexico, Florida and Caraib isles, of Yucatan and Columbia, as far as to the equator; *S.-Americans* on the Orinoco, in Brazil, Paraguay and Chile (Aturs, Otomaks, Botocudos), *Patagonians*.

PRICHARD (Research. into t. physic. hist. of Mankind) classifies from the shape of the skull, modified by other characters, into 7 races (see p. 30) understanding by *Iranians* the Europeans and their kindred, by *Turanians* the Mongols, Kalmucks, Chin., and exempting the Eskimos from *Americans*.

BURMEISTER (Hist. of Creation) makes 3 stems: I. *With elliptic skull* and 1, with black curly hair: Negroes, Papus; 2, brown curly hair: Hottentots, 3, red-brown straight hair: Caraibs and many other Americans. II. *With squarish skull*: black-brown hanging hair, oblique eyes, broad

nose, yellow skin : Mongol, Chin., Samojed, and some Americans.—III. *With oval skull*: all Caucasians of Blumenbach, many South-sea Islanders and probably the ancient Mexic.

The scheme of ZEUNE (on skull-formation, etc., 1846) is too artificial to be true. Six races.

West hemisphere	North	East hemisphere
<hr/>		
Apalachian or Natchez.	I. High-skull.	Caucas. or Iranian.
Guianic or Caraibe.	II. Broad-skull.	Mongol. or Turanian.
Peruvian or Inca.	III. Long-skull.	Æthiop. or Sudan.
<hr/>		
South.		

KLEMM distinguishes the *active* from the *passive* stems in the history of mankind.

Those divisions labor in nomenclature and in their principle which lacks co-ordination.

The 8th section of *Berghaus'* physical atlas contains details on the distribution of the single races. See also Johnston's geolog. Atlas.

INDO-EUROPEAN LANGUAGES.

This most important of all the families of languages may conveniently be divided into the following six classes :

1. The **INDIAN** (by some writers called *Gentoo*, by others *Aryan*). In this the *Sanskrita* (or the *perfect* language, the sacred l. of the Brahmins) bears the palm over all members of this family, respecting copiousness, beauty and development, as well as the antiquity of its literary monuments, which reach into almost the sixteenth century before our era. The graphic system of this language is used, variously modified, for almost all the languages of India, and for many others in the neighboring countries, pp. 90, 91. The *Pracrita* (or the vulgar language), was a sister of the former. Another less rude dialect than this, the *Pali*, has been carried by Buddhist priests into Ceylon, Thibet, Tataria and China. In consequence of many invasions by various nations, and chiefly by the votaries of the Koran, these ancient tongues, in mingling with those of the conquerors, produced new ones. Of these, the *Hindustanee*, a mixture of Sanscrit with Arabic, predominates on the Indus, in the Mogulic districts, and in all Mahomedan India. On the Ganges, the *Bengalee*, which has less deviated from the original, is spoken by the worshippers of Brahma. The language of *Cashmir*, of the *Sikhs*, and *Mahrattas*, arose in the northern regions. The *Zigan* (*Zingali* or *Gipsy*) language has been introduced into Europe. The *Malabaric*, *Tamulic*,

and *Telinga*, are spoken on the sea-shores, the *Cingalese* in Ceylon, the *Maldivian* and many other dialects and jargons (for instance those of *Canara*, *Guzerat*, *Nepal*, *Multan*, the *Garrows*, etc.), in different provinces of the continent and on islands.

II. The *IRANIAN*, whose prototype, the *Zend* (the sacred language of the Magi, of Zoroaster) is preserved in the fragments of the *Zend-Avesta*; it was spoken by the ancient Persians. The *Pazend* was a dialect of it. To these succeeded the language of the Medians and Parthians, called *Pehlvi* or *Huzwaresh*. Both were written in wedgelike characters before the introduction of an alphabet. During the dominion of the Sassanides, the old rude idiom of Farsistan, which had developed itself at the commencement of our era, supplanted the Pehlvi, and was itself altered, by the influence of the Arabic, into the present *Persian*. This is the most polished of the living languages Asia. The *Afghanic* or *Pushtoo* in Cabool and Candahar, the *Beloochee*, the *Curdic*, and the *Ossetic* in the *Caucasus*, resemble the modern Persian, more or less.

III. The *THRACO-PELAGIC* (or *Phrygian*) divisible into four branches, namely:

1. The *Thracian branch* used in Asia Minor by the *Phrygians*, *Bithynians*, *Paphlagonians*, *Trojans*, *Lydians*, *Carians*, etc., and in Europe, by the *Thracians*, *Macedonians*, *Illyrians*, *Pannonians*, etc., in as many dialects. Some traces of these extinct idioms remain in the present language of the (*Arnauts Skipetars*) *Albanians*.

2. The *Pelasgian* in *Thessaly*, *Epirus*, *Asia Minor*, on the shores of *Italy* and *Greece*, and on the islands.

Out of these arose the *Hellenic* (or *ancient Greek*) on the peculiarities and dialects of which it is deemed superfluous to enlarge here. The *modern Greek* (or *Romaic*) is a modification of the Hellenic, by the Slavic, Italian, Turkish, etc.

3. The *Etruscan* (*Rhasena*), which seems to have been an amalgam of the Pelasgic, Lydian and Celtic, and of which few monuments have reached our time.

4. The language of the *Romans* (with older forms than the *Greek*) is the result of a coalition of the *Umbria*, *Oscan*, *Sabine*, *Etruscan* and other dialects of ancient Italy, modified by the Hellenic.

From the corruption of Latin and the admixture of Celtic, Teutic, etc., arose the *Romanic* (or language of the Troubadours), the *Italian*, *Rhaetian*, *French*, *Spanish*, *Portuguese* and partly the *English*, in the south-west of Europe, and the *Valachian* in Eastern Europe. In the English, however, the Teutic element predominates; while the Spanish and Portuguese have a touch of the Basque, Phenician, and Arabic, and the Valachian of the Slavic, Magyar (Hungarian) and Turkish.

IV. The *CELTIC*, being most removed in space and time from its Asiatic sister, exhibits marks of the highest antiquity and of rude originality. It consists of two branches, to wit:

1. The *Gaelic* branch of which the *Gaelic proper* is spoken in the High-

lands of Scotland, while another idiom, the *Erse*, prevails in Ireland, and still another on the Isle of *Man*.

2. The *Cymric* (or *Brittannic* or *Cambrian*) the old language of the *Belgæ*, consisting of three dialects: the *Welch* of Wales and some other portions of England; the *Armorican* (*Breyzad* or *Bas Breton*) in France, and the now extinct *Cornish* of Cornwall, only preserved in some writings.

V. The *TEUTIC*, divisible into two departments, viz.:

1. The *Southern*, which comprises the following idioms: the *Mæso-Gothic*, known by the translation of the gospels by *Ulfilas*, preserved in the *Codex Argenteus* at Upsala (p. 99); the *Franco-Theotistic*, the *Alamanic*, the *High-German*, or present principal language of Germany.

2. The *Northern*, which consists of the following tongues: the *Icelandic* (*Old-Norse*), the *Frisian*, *Anglo-Saxon* and *Jütic*, the present *Hollandish* (vulgo *Dutch*) and *Flemish*, the *Danish*, *Swedish*; the *Platt-deutsch*, on the shores of Germany.

The languages of the *Alans*, *Heruli*, *Scirri*, *Gépids*, *Vandals*, *Burgundians*, *Langobards*, etc., people who stormed and overthrew the Roman empire, were Teutic dialects, of which traces may be found in several countries of Europe, especially in Hungary, Transylvania, and in the Crimea. As to the dialects of the German, they correspond with the divisions of the nation, and are the *Saxon*, *Swabian*, *Austrian*, *Franconic*, *Swiss*, etc.

With the amalgam of Anglo-Saxon, Jütic and Danish, very slightly affected by the Celtic dialects, a barbarous kind of Latin and a portion of rude Norman-French, have been conglomerated into the present *English language*, which on account of that aggregation, and perhaps more in consequence of a sad want of taste and courage in its grammarians and lexicographers, has become the most motley of all existing languages.

The present languages of the South of the European continent owe their genius and grammatical forms to the Teutic, while their material is for the most part Latin; both elements being modified, as stated under No. III. 4.

VI. The *SLAVIC* in Eastern Europe and in some districts of Northwestern Asia, is probably the latest immigrant from middle Asia into that part of it, which is called Europe. It is most appropriately divisible into two groups, namely, into the *Slavic proper* and *Lettic*.

1. The *Slavic proper* is again subdivisible into:

a) The *southeastern* section of the *Antes*, to which belong the following tongues: the *Church* (or *ancient*)-*language*, the *Serbian*, *Russniak*, *Croatian*, *Vendic*, etc.

b) The *northwestern* section of the *Slaveni* which comprises: the *Checkic*, (*Czeski*, or *Bohemian*), the *Slovak* (or *Slovenski*) in Hungary, the *Polish*, the *Sorabo-Vendic* in *Lusatia*, *Saxony*, etc.

Besides these there are many dialects of less importance, to wit: the *Bulgarian*, *Bosnian*, *Dalmatian*, *Silesian*, *Cassubian*, etc.

2. The *Lettic* group has lost one of its members, the *Prussian*, of which perhaps the only existing record is a catechism of the sixteenth century,

and even this only a translation from German, with which its style is corrupted. As to the other dialects, namely, the *Litvanian* (wrongly written *Lithuanian*) and *Lellic proper*, their importance is of the highest order, as regards their great similarity to the Sanscrit on the one hand, and to the Latin on the other. The names *Curland*, *Livonia*, *Lituania*, *Lellic*, compared with *Cures* (*Quirites*), *Latin*, *Lavinium*, show more than an accidental agreement, and, connected as they are with other philologic and ethnographic analogies, they indicate a great affinity of the respective nations.

Imbedded in the great strata of the European languages of the Sanscrit (Indian) family, the following of other families are found in various parts of Europe:

1. The *Euscara* (*Bascongada*, *Basque*) in the north of Spain, and in some Pyrenean districts of France. Its isolated position, its existence, since time immemorial, in the greatest southern peninsula of Europe, the coincidence of the name of the Iberians (whose language it must have been) with that of Iberia (or Georgia) in Asia on one hand, and its polysyntheticism, betraying an analogy to the Tataric family of languages on the other, render it more worthy of scrutiny than any other language of Europe.

2. The *Magyar* (*Hungarian*), most probably connected with the language of the *Huns*, *Avars*; with the ancient language of the *Bulgarians* (which was distinct from the Slavic of the present Bulgarians); and probably with that of the *Chazars*, is scarcely less important to philology than the former, which it resembles in several particulars. It shows, moreover, affinities to the following two:

3. The language of the *Suomo-laine* (or *Fins*, or *Tshudes*), in the north of Europe and Asia, comprising the idioms of the *Esthes* and *Lappons*.

4. The *Osmanli* (or *Turkish*) which is collateral to the language of the *Ooigoors* and of other Tataric nations.

5. The *Maltese*, which is an odd mixture of corrupt Arabic, Teutic, Italian and Greek.

C) from pp. 37 to 42, from 53 to 55; see also pp. 69, 75, 94, 96 to 98.

PRONUNCIATION OF LATIN.

Æ. *Quinctil.* l. I. c. 7. "Ai syllabam, cujus secundam nunc e literam ponimus, varie per a et i efferebant; quidam semper ut Graeci, quidam singulariter tantum, cum in dativum, vel genitivum casum incidissent."—*Veliu Longus*: "Ea quae nos per ae, antiqui per ai scriptitaverunt, *Juliai* *Claudiai*. Et nihil obstat, quo minus hoc aut illo modo scribamus in utroque numero."—*Terentianus*: "Alpha semper atque Iota, quem parant Graeci sonum, a et e nobis ministrant: sic nos scribimus."—*Scäurus*: "Apud antiquos i litera pro e scribebatur, ut testantur metaplasmi in quibus est ejusmodi syllabarum deductio, ut *Pictai* vestis, et *Aulai* in medio, pro *pictae* et *aulae*; sed magis in illis e novissima sonat, et praeterea quoque antiqui Graecorum hanc syllabam per ae scripsisse traduntur."

AU. *Festus*: "Aulas antiqui dicebant, quas nos dicimus *ollas*, quia nullam literam geminabant. *Auxilla*, olla parvula. *Ausculari* pro *osculari*, quod est os cum ore conferre. *Aurum* rustici *orum* dicebant, et *auriculas*, *oriculas*, atque ex hoc formavit Catullus *oricillam*."—*Priscian*: "Au videtur quasi pati divisionem, cum *o* post *u* addita, transit eadem *u* in consonantis potestatem, ut *gaudeo*, *gavissus*; nautes, *ναύτης* *navita*; *ναῦς* *navis*. Contra fit a *lavor*, *lautus*; *faveo*, *fautor*; *avis*, *auceps*, *augurium*, *angustus*. Transit quoque *au* in *o* productam more antiquo, ut *lotus* pro *lautus*, *plastrum* pro *plaustrum*; *cotes* pro *cautes*: sicut etiam contra *o*, *au*, ut *austrum* pro *ostrum*, *ausculum* pro *osculum*, frequentissimeque hoc faciebant antiqui.

OE. *Festus*: "Ab *oloes* dicebant antiqui pro ab *illis*; nam literam non geminabant. *Pilumnoe*, *poploe* in carmine Saliari sunt Romani, velut pilis uti assueti."—*Servius*: "*Mocrorum* antiqui pro murorum; nam veteres pleraque eorum, quae nos per *u* dicimus, per *oe* diphthongon pronunciabant: et contra *punio*, pro *poenio*, quod verbum a poena venit. Hinc est, "*Punica regna vides*, cum Poenos ubique legerimus."

C. *Festus*: "Prisci pro *acipenser* dicebant *aquipenser*, pro *sexdecim sexdequim*. Ex *κάρκερα* fecerunt febrim *querqueram* et *carcerem*, quia scilicet *κάρκερ* efferebant."—*Quinct.*: "Quidam *k* necessarium credunt quoties *a* sequatur, cum sit *C* litera, quae ad omnes vocales vim suam perferat."—*Julius Hyginus* apud *Servium*: "Cum Romani, euntes per Tusciam interrogarent Agyllinos, quae diceretur civitas, illi, ut pote Graeci, quid audirent ignorantes, et optimum ducentes, si eos prius salutarent, dixerunt *χάυρε*; quam salutationem Romani—nomen civitatis esse putaverunt et detracta aspiratione, eam *Caere* nominaverunt." Hence *caeremonia*, or *cere-monia*.

G. *Festus*: "Antiqui per *c* literae formam nihilominus *g* usurpabant. *Acetare* dicebant pro *agitare*; *prodigia* quod *prodicant* futura, permutatione *g* literae; nam quae nunc *g* appellatur, ab antiquis *c* vocabatur. *Quincen-tum* per *c* literam usurpabant antiqui; negotium, quod non sit otium; *neg-ligens* dictus est non legens, neque delectum habens, quid facere debeat, omissa ratione officii sui."—*Victorin*: "Pro agro *Gabino* dicebant *Cabino*; pro lege, *lece*; *acna* pro *agna*. *Auctio* certe ab *augendo* dicta est; et numeri cum *c* habeant, ut *ducenti*, *sexcenti*, *g* reliqui habent, ut *quadringenti*, *nongenti*."—*Scaurus*: "*Camelum* alii dicunt, alii *Gamelum*. *Negotium* dictum est quia *nec otium*."

K. *Priscian*: "*K* et *Q*, quamvis figura et nomine videantur aliquam habere differentiam, cum *c* tamen eandem tam in sono vocum, quam in metro continent potestatem. Et *k* quidem penitus supervacua est; nulla enim ratio videtur, cur *a* sequente *k* scribi debeat."—*Scaurus*: "Antiqui in connexionem syllabarum ibi tantum *k* utebantur, ubi *a* litera subjungenda erat: quoniam multis vocalibus instantibus, quoties id verbum scribendum erat, in quo retinere hae literae nomen suum possent, singulae pro syllaba scribebantur, tanquam satis eam ipso nomine explerent, ut puta decimus *d* per se, inde *cinus*; item *cera*, *c* simplex et *ra* et bene *bne*. Ita et quoties *kanus* et *karus* scribendum erat, quia singulis literis primae syllabae nota-

bantur, k prima ponebatur, quae suo nomen a continebat; quia si c posuissent, *cenus* et *cerus* futurum erat, non canus et carus."

Q. *Quinctil.*: "Duras facit syllabas q, quae ad conjungendas demum subjectas sibi vocales est utilis, alias supervacua, ut *equus* ac *equum* scribimus, cum ipsae etiam hae vocales duae efficiunt sonum, qualis apud Græcos nullus est, ideoque scribi illorum literis non potest.—"Cum is candidatus qui *coqui* filius habebatur, coram Cicerone suffragium ab alio peteret, *Ego quoque*, Cicero inquit, *tibi jure favebo*, pro *ego coque*."—*Donatus*: "Ciceronis dictum refertur in eum, qui *coqui* filius secum causas agebat. *Tu quoque aderas huic causæ*; nam veteres, *coquus* non per c literam sed per q scribebant."—*Velius Long.*: "Cocum nonnulli in utraque syllaba per q, scribunt nonnulli et inserta u. In verbo enim *coquere*, pro *quoquere*, Nisus censet ubique c literam ponendam, tam in nomine, quam in verbo." "De q litera quæsitum est, et multi illam excluserunt, quoniam nihil aliud sit quam c et u, et non minus possit scribi quis per c et u, et i et s. Ideoque non nulli *quis* et *quæ* et *quid*, scripserunt *qis*, *qæ*, *qid*; quoniam scilicet q esset c et u."—"Quor est cui rei, quod significat ob quam rem. Ex hoc retinuit consuetudo hodierna, ut diceremus *quare*. Quor una syllaba castigatum fit *cur*, quod nos contenti sumus per c scribere."—*Festus*: "Quando et quando ab Ennio scriptum invenitur. *Quaxare* pro *coaxare* ranæ dicuntur, cum vocem mittunt. *Querquera* Græco κάρκερα certum est dici, unde et *carcer*. *Querquetum*, pro *quercetum*."—*Priscian*: "Apud antiquos frequentissime loco cu syllabae quu ponebatur, et e contrario, ut *arquus*, *coquus*, *oquulus*, *quum*, *quur*."—*Donatus*: "Cui per q veteres scripsere. Nimirum nihil inter qui et cui interest, nisi quod diphthongus aliter atque aliter efferatur, ut scilicet modo u, modo i integrum tempus consumat."—*Scaurus*: "Quis quidam per cuius scribunt, quoniam supervacua esse q literam putant. Sed nos c in dativo ponemus, ut sit differentia cui et qui; quamquam secundum analogiam omnes partes orationis, quae per casus declinantur, eandem literam in prima parte omnis casus servant, quam in nominativo habuerint. Cum quidam, nonnulli quom scribunt, quidam etiam esse differentiam putant, quod praepositio quidem per c adverbium autem per q debeat scribi, ut cum *Claudia*, quom legissem: quoniam antiqui pro hoc adverbio cume dicebant, ut *Numa* in Saliari carmine."—*Annaeus Cornutus*: "Quotidie sunt qui per co, cotidie scribant, quibus peccare licet desinerent, si scirent inde tractum esse a quot diebus, hoc est, omnibus diebus."—*Papirianus*: "Reliquiae et reliqui per c scribebantur, cotidie per c et o dicitur etscribitur, pro q; quia non quotidie, sed a continente die dictum est."—*Victorin*: "Licinius Calvus q litera non est usus. Antiqui cum adverbium scribebant, quatuor literis, quom, sed pronunciabant tamen perinde ac si cum scriptum esset."

X. *Quinct.* I. iv.: Et nostrarum ultima x, qua tamen carere potuimus, si non quaesissemus."—*Victorin.* ars gramm. I.: "Latini voces quae in x literam incidunt, si in declinatione earum apparebat g, scribebant gs, ut *conings*, *legs*."—*Priscian.* I.: "x duplicem loco c et s, vel g et s postea a Græcis inventam, assumpsimus, ut *dux*, *ducis*; *rex*, *regis*."—*Cicero de orat.*: "Verba

sæpe contrahuntur, non usus causa, sed aurium : quomodo enim vester *Avilla*, *Ahala* factus est, nisi fuga literae vastioris ? quam literam etiam e *maxillis* e *taxillis* et *rexillo* et *paxillo*, consuetudo elegans Latini sermonis evellit. Maluerunt scilicet dicere *malas, talos, velum* et *palum*. Ita et *sedecim* pro *sexdecim*, *sedigitus* pro *sexdigitus*.

Isidor : Ante Augustum *cs* vice *x*.

PARALLELS OF WORDS SHOWING THE GENUINE SOUND OF THE *c* AND *g* BEFORE *e* AND *i* IN LATIN.

Without speaking of syllables in the middle of words, of proper names, and of the host of those words in which *c*, *g*, *h*, are followed by *a*, *o*, *u*, *l*, *r*, *n*, and some other consonants, and which correspond, in their root-signification, with Latin words, wherein *c* and *g* are followed by *e* and *i*; the following list, containing the latter combinations, is given, as sufficient as sufficient to prove the point in question, to every mind that is free from the tyranny of the prevailing cacoëpy of Latin.

In the Celtic and the ancient Teutic dialects, the *c* and *g* were everywhere, without exception, pronounced hard.

Some of the words which are put parallel to the Latin words, are not translations, but words from the same root, which carry the same idea; though it may be differently modified by appropriation, and appear as different parts of speech. For instance, *clam* in Latin, *clam* in English, and *clam-atz* in Slavic, will not exactly translate each other, but all convey the idea of closing in a secretive manner: *clam-atz* means to *deceive*, a *clam* is an animal hidden in a shell, and *clam* in Latin signifies secretly.

The abbreviations designate: E. English, A. S. Anglo-Saxon, G. Gothic, Gr. German, I. Icelandic.

καί, -que.

κεῖρω (ξύρω, κορέω, Gr. kehren.) *scheren*.

κέλης, E. race-horse; Aeol. κέλῃρ; whence *Celeres, celsus* (instead of *eques*) *Fest*.

κέλλω, cello, *percello*.

κεντέω κέντρον, *centrum*, etc.

κέραμος, *carcer* (in the Cyprian dialect.)

κέρας, *cornu*; whence *cervus*, E. *hart* (horned.)

κέρδος, *la-crum* (*carum dans*.)

κεστός, *cestus*.

κεύθω, celo; κύω, κεύω.

κεφαλή, *caput*.

κῆδος, *cura*.

κηλόω, (καίω,) *candeo, incendo*, etc.

κῆνσος, *census*.

κῆρ, *cor*.

κηρός, *cera*.

κῆτος, *cete*.

κιβωτός, *cista*.

κιγκλῖς, *cancelli*.

κιθάρα, *cithara*.

κῖθαρως, *thorax* (*cista*; E. *chest*.)

κῖκιννος, *cincinnus*.

κῖκκος, *ciccus*.

κιλίκιον, *cilicium*.

κίλλω, cillo, cello.

κίναιδος, *cinaedus*.

κινάρα, *cinara*.

κινέω, *cieo*; E. *go, gone*.

κῖρκος, *circus, circulus, circinus*.

κίστη, *cista*.

κῖω, *cio, cito*.

κύκλος, *circulus*.

κύλα κοῖλα, *cilia*.

κυλλός, *curvus, κυῖλος, ον, coelum*.

κύριος, *herus*.

Compare furthermore; κιννάβαρι; κιννάμων; κικκαία; κικτρία; κῖαδος; κῖάνεος; κύβος; κυδωνέα; κύλινδρος; κύμβαλον; κύμβη; κύμινον; κυπάρισσος; κύπρος; κυρτός; κύων, etc.

Γέμω, gemo.
 γένος, genus.
 γέρανος, grus.
 γεύω, gusto.
 γηδέω, gaudeo.
 γίννος, hinnus.
 γῦρος, gyros.
 γιγνώσκω, γύψος, etc.

Latin.

caedes, cado, κατα.
 caelamen.
 caementum, caedimentum.
 caerefolium, χαίρέφυλλον.
 caerimonia, cerimonia, κείρη.
 cedo, incedo, κίω.
 celebrer, analog. Engl. clever.
 centum, Germ. hund-ert, (Hand);
 10 × 10 fingers = 100 i. e., decies
 decem (dig.it. × dig-it) = centum.
 cerebrum, Gr. hirn.
 cerno, certus, cretum: κρίνω.
 cernuus, forming a break, an angle.
 cerris, quercus.
 cervix, analog. to cernuus.
 ceu, ce + ve.
 ceva, Gr. kuh, E. cow.
 cibus, Gr. kauen, E. to chew.
 cicada, from crying ci-ci, -ci.
 cicatrix, ci-reduplication of cut, cut.
 cicer, Gr. kicher, E. chick-pea.
 cicindela, from candela.
 ciconia, in the dialect of Praeneste
 conia; ci-redupl.
 cicur, redupl.; from cura.
 cicuta, redupl. from caedo.
 cidaris, Hebr. keter.
 cilnius, Etrusc. cfelne.
 cimex, from κεντέω, cfr. cicatrix.
 cingo, of the same germ with circum.
 cinis, κόνις (καίω).
 cinifes, σκνίκες.
 cippus, analog. to columna, cylinder,
 from cyclos.
 cirrus, analog. to circulus.
 cis, related to hic, here, ego, opposed
 to trans, t(h)ere, citer, hither, citra.
 cito, E. to quote.
 civis, (κεῖμαι) cfr. symbol of here-ness.)
 coena, anciently coesna, from cum-edo.
 coenum, cunio, Gr. koth.
 coepio, co-apio.
 coero, curo, and many others.

gero, E. carry.

German.

Gähnen, χάλνω, χάω, hio.
 gällen, καλέω, I. kal.; E. yell.
 geben, corresponds in a polar relation
 to capio.
 gehen, κίω, cieo.
 geis, hoedus.
 gelb, AS. geolu; Lat. gilvus, helvus;
 E. yellow.
 geltic, γανλός.
 gemein, communis, κοινός.
 gemse, κεμάς.
 gergel, γῦρος.
 gessen, get, G. gita, γάω, cio.
 gestern, G. gistra; χθές; hesternus.
 getzen, ergötzen, γέδένω, gaudeo.
 gibel, gipfel, G. gibla, culmen, caput.
 giessen, geussen, G. giuta; χέω, gut-
 to, E. gush.
 ginnen, G. ginna, γένω.
 gürten, G. gairda, γυρόω.
 göri, I. a-gere, au-gere, fa-cere.

Hägen, hegen, έχω, habeo.
 heben, G. hafia, capio.
 hehlen, κλείω, celo.
 helm, κάλυμμα, galea.
 hengst, hinnus.
 herz, G. harto; cor.
 hin, hinc.
 hüllen, G. hulia; καλύπτω, celo.
 hürde, hört, κύρτη; carea, crates.
 hüten, E. to heed, to hide; κεύθω,
 celo.

Käfig, cavea: E. cave.
 kanker, γάγγραινα, cancer.
 käse, caseus.
 kasten, cista.
 kebe, corresp. to cubo.
 kehle, hohl; gula, κώλος, cavus; AS.
 ceol, celox, French, quille.
 kehren, γυρόω.
 keichen, cough; κωκίω.
 kelch, κάλυξ.
 keller, cellarium, celo.
 kennen, G. kan, co-gnosco.
 kerben, to carve; κείρω, carpo.
 keiker, κάρκαρον, carcer.
 kerl; churl; κούρος, κόρος, barbar. L.
 ceorlus.

kern, G. kaurno ; granum.
 kerze, cereus.
 kessel, G. katils ; *κότυλος* ; catillus.
 kette, catena, contineo.
 keule, *καυλός*, clava.
 keusch, castus, *ξυστόν*.
 kibitz, gavia.
 kiel, *κοῖλος* ; calamus, E. quill.
 kies, cos.
 kiesen, G. kiusa ; *γεῖω* gusto.
 kind, *γενητός*, gnatus, genitus
 kinn, *γένυς*, gena.
 kirren, queror.
 kirsche, cerasus.
 können, queo.
 küster, custos, etc.

Gælic.

ce ; quis, quæ, quod ?
 ceach, quisque.
 cead, cedo.
 cead, centum.
 ceal-aidh, celatio (barh).
 ceallada, custodia ; celo.
 cealt ; vestes, E. clothes ; claudo.
 ceannair, ceanntar ; centum.
 ceann, cinn, caput.
 ceap, capio.
 cearb, carpo.
 cearcabl, circulus.
 cearcur, sepulcrum (carcer ?)
 cear, cædo,
 ceasnachadh, quæro.
 ceatharn, catorfa ; caterva,
 ceil, celo.
 ceile, æ-qualis.
 ceilear, *κέλαδος*, *κελαρύζω*, clamo.
 ceiltich, celte, sequestered people,
 wood-landers.
 ceir, ceich ; cera.
 ceis, corbis.
 ceisd, *καί*, que.
 cia, quis, quæ, quod.
 ciarail, quarrel.
 cib, manus, (a capio).
 cigh, cerva.
 cineal, cine, genus, generatio.
 cinid, communis.
 cinneach, gnatus, cinnseal, (ori) gin-is.
 ciobhull, gula.
 ciod ? quis, quæ, quod ?
 cionag ; granum, germen, nucleus.
 cir ; clavis, crista.
 cird, cista.
 ciunhas ; margo circum.

cyfail, socius, gable.
 cylvion, culex, gnat.
 gefail, forceps.
 gefell, gemella.
 geifr, caper.
 geol, jail. gitten, hædus.
 ge, quisque.
 geadd., cirrus.
 gearan. questus, querela.
 geimheal, catena.
 gein, gnatus.
 geinn, cuneus.
 gin, gigno.
 gineal, generatio.
 gioradan ; cochlea marina, gyrus.
 giort : cingulum, circum.

Welsh.

can-plyg, centuplum.
 cant, E. century.
 canol-bwynt, canol-bart ; centrum.
 caer-wr, caer-ydd ; civis.
 cawr, gwiddon ; gigas.
 cefn-grwm, crivban, crwm ; gibbosus.
 ceinach, cuniculus.
 ceiso, E. get.
 cen, corium, s-kin.
 cengle, cenglu, gwreggyeu ; cingulum,
 cingo.
 cenhedliad, generatio.
 cer, ceriach ; E. geer (baubles.)
 cern, cornu.
 ceuladwy, gelu.
 cib, *κύβος*, case.
 cibin, husk.
 cig, caro, flesh.
 cil, *κοῖλος*, cave, recess.
 craith, cicatrix.
 cuddig, cufigl, gell ; cella.
 cyffyr, E. gear.
 cyflwyns, cyfarws, rhoddi ; E. give.
 cylch, circulus.
 cymrwd, caementum.
 chwyldroad, *γύρος*.
 cynhwynol, cynedid ; genialis.
 gefynnau, gevyn, E. gyves.
 geneth, E. girl.
 gweys, cingens.
 gwyddau, E. goose ; *χην*.
 gwawd, gwatwar, E. gibe.
 o am-gylch, circum.
 gwys, citatio.
 gor-euro, gorthoi, E. gild.
 gylf, rostrum ; *κόλκος*, gulf, etc.

D) from p. 148.

MATHEMATIC PHRASEOLOGY.

The language of mathematics is so inconsistent with the truths to be expressed, that many persons are puzzled in understanding the definitions and the very objects of the science.

A *line* is defined to be *length without breadth and thickness*; a definition more indefinite than that of *man* by Plato ("a two-legged animal without feathers"). In the first place, a definition ought not to contain negations; for if it be true that the line is a thing without breadth and thickness, it is not less true that it is without skin, without hat, potatoes, and all other things which are not a line. In the second place, the positive part of the definition is but a tautology of the word *line* itself; for *length* is nothing else but the participle of the word *line* (*lined*). Hence, "*line is length*," is a proposition identical with "*line is line*." How is it possible to understand what *length* is, without understanding what *line* is? Therefore the definition, in its positive part, is a kind of *begging of the principle*; it defines by that which is to be defined. Moreover, the term *length* expresses, in common use, the relative greatness of a line compared with other lines in a solid; *breadth* is another name of these correlative lines, and *thickness* is the name of the third of said lines; hence a line might as well be defined to be "*thickness without length, breadth, potatoes, gunpowder, &c.*," or "*breadth without thickness, length, umbrella, conscience, &c.*" Others define a line to be "*a moving point*." But if this be a definition, then the distance of two points would be no line, before one extreme point moving should arrive at the other extreme point; hence the line would be a line and no line, at the same time. This latter definition is the representation of a line drawn by the hand or otherwise; and as we cannot draw a line from the earth to the Sun, thus the distance of the Sun from the earth is no line; therefore the Sun is not distant from the earth. No line can exist without two ends, the one not being pre-existent to the other; as soon as two points exist, their distance exists, and is the line. Why then, after having burdened the mind of the learner with would-be definitions, after having played a kind of blind-man's buff with empty words, to come at last to the declaration that a *straight line* is "*the distance of two points*?" Again incorrectly, for no other line is the distance of two points but a straight one. The epithet *straight* is entirely useless. Lines are *vulgo* divided into straight and curved lines: a new error, productive of great confusion; for *curve* means what is exactly opposite to *line*:—being a complex of infinite directions, whereas *line* is one single direction. A line is a unit of direction, hence not co-ordinate at all to a curve, which is an infinity of directions.

Surface is commonly defined to be "*length and breadth without thickness*." This definition contains the same logic monstrosities as that of the line; it is condemned by the very measure of surfaces, the *square*, which has no length in contradistinction to breadth, and which therefore could be no

surface. The *circle* would be no surface; for, which of the diameters is long? which is broad? which is thick? The definition of a *solid* or *body*, has, *length, breadth and thickness*," is absurd; for, which of the three dimensions of the *cube* (the measure of all solids), is long, broad, or thick? the same may be asked about the diameters of a *globe*. This would-be definition, therefore excludes all round bodies, the smallest globules and all celestial bodies, from the category of solids.

By defining the *line*, as the "*distance of two points*;" the surface as "*a complex of two lines*," and the body as "*a complex of three lines*;" a clear idea is obtained of all geometric magnitudes, limited by lines. The curves being a different order of magnitudes; the circle and other surfaces limited by curves, the globe, etc., require analogous definitions.

The simplest ideas of the simplest things should be simply expressed. The words *line* and *curve* are themselves definitions, if these words are properly understood.

A bulky book could be filled with rectifications of the terms and of the phrases which disgrace our elementary and popular books of instruction. The common saying "*mathematically true*" betrays two black spots of our would-be systems, viz., the want of a clear conception of what is true and a mental callosity for other so-called sciences. Is it not as clear to an unpolluted mind, that God exists, as that a triangle has three sides? Is it less true that man consists of soul and of body, than that $2 \times 3 = 6$? Can we conceive the evidence of axioms without previous self-consciousness? Is it less certain that water is composed of hydrogen and of oxygen, than that a square is composed of two equal triangles?—There is but one God, one soul, one truth, one science!

But how can accuracy of ideas be advocated with success, when "public opinion" can be insulted by Seba Smiths who represent *sausages* as lines, *matrasses* as surfaces? When the most revolutionary newspaper of New-York patronizes that theory, together with "*Mysterious Knockings*?"

Smithson's spirit should knock the *Institution* founded by his liberal bequest, from its one-sided and nepotic support of mere coarse materialism (set off with pseudo-spiritualism of legendary generation) into the fulfilment of its bounden DUTY, which is blazed forth, for the satisfaction of its Régents blasés, with the emblazoned pompous title "DIFFUSION OF KNOWLEDGE AMONG MEN."











